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R U S S I A:

OR,

A C O M P L E A T

HISTORICAL ACCOUNT

O F

A L L T H E N A T I O N S

WHICH COMPOSE THAT EMPIRE.

T H E T H I R D V O L U M E.

L O N D O N,

P R I N T E D F O R J. N I C H O L S:

T. C A D E L L, I N T H E S T R A N D;

H. P A Y N E, P A L L - M A L L;

A N D N. C O N A N T, F L E E T - S T R E E T.

M D C C L X X X.



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SAMOYEDE NATIONS.

Vol. III.

B

SAMOYEDE NATIONS.

THE provinces lying to the westward of Mount Oural are in possession of the Russian Samoyedes, properly so called. So early as the year 1525, the tzar Feodor Ivanovitsch made them his tributaries, long before the subjection of the nations of Siberia, who were not conquered till the XVIIth century: but the history of the Samoyedes, and that of their different branches which have a relation to them, is involved in impenetrable darkness; which indeed is the case with that of all the people in the north-east parts of Russia. All that the herdsmen of these barren deserts are able to tell of their origin, of the people that have affinity with them, of their migrations, &c. is confined to the narrow and uncertain track of verbal tradition, the accidental preservation of a number of old ballads, and the legendary tales of their heroes and ancestors.

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These all speak of countries, mountains, rivers, &c. the seats of their former abode : but it must be confessed, that the traditions of so ignorant a people, without chronology and without letters, are so little connected, and so poorly supported, that they are hardly to be considered as helps to their history.

They are very attentive, it is true, to the preservation of their distinct races ; to continue in their own, and to abstain, as much as possible, from crossing them by marriage : and, if at any time this happens, it is only the women that go into another tribe or family. They preserve likewise their language and the customs of their progenitors ; but, notwithstanding all this care, their Russian conquerors found only a small number of this people in their primitive constitution. For some, even before the arrival of the Russians in Siberia, had quitted the more southern establishments, from whence the Tartarian armies had driven them so long ago as the XIVth century : others had united for their common defence ; and others, in their flight, had separated from their kindred branches.

So

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So far from distinguishing, as they ought, these different people, after their submission, according to their origin and tribes, the names of the greatest part of them were confounded, others corrupted and disfigured, and others had new-invented names imposed on them in an arbitrary manner. The Tartars gave all the natives of Siberia whom they had subdued the name of *Ousebtaihs* *. The denomination of *Samoyede* and *Ostiak* is nearly as general among the Russians as that of *Ousebtaihs* is among the Tartars. The people comprehended under these two general names are no ways alike, unless it be in respect of their northern habitations, and their manner of life: but, as to language, mien, moral character, and behaviour, many of them differ very much from one another. There are especially several branches of the *Ostiaks* that are called *Samoyedes* and *Ostiak-Samoyedes* in the accounts of these people and in the charters. The Targhan volost on the Ob, according to its own traditions, is of Tartar

* See before, vol. I. p. 173.

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origin, and was formerly settled at the mouth of the Tobol near the Irtisch; but as these Tartars have been since found among the Samoyedes, they are at present reckoned a part of that people. The greatest part of these cold and uncultivated deserts have not hitherto been visited by any intelligent observer; and there are even several races of which none have been seen excepting a few detached individuals that have been accidentally met with in other parts. It is quite natural that the inspectors and commissaries appointed for collecting the tribute among these people, should employ themselves in their proper business, in traffic, and the acquisition of personal profit, rather than in speculations and inquiries about the history and manners of the nations among whom they live. Besides, such men, from being daily accustomed to them, perceive nothing remarkable in things that would be peculiarly striking to us.

If we may judge from the agreement of the different dialects of a common language, from the conformity of mien and manners of living,

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living, the various people of a common origin with the Samoyedes are the Koïbales, the Matoes, the Toubinzes, the Kamatschinzes, the Karakaffes, and the Soyetes; besides the Samoyede branches, properly so called, of whom we are now about to speak, some races reckoned among the Ostiaks, and a number of small remnants of the people of Krasnoyarsk, which have been mentioned among the Tartar nations *. It is probable that these different tribes, at the time that their brethren escaped into the northern deserts, stuck by their habitations among the victorious Tartars; or they may be the united remains of such as escaped the sword of their conquerors.

* See before, vol. p.

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THE SAMOYEDS.

NINETZ, *Nenetsch*, and *Gbofovo*, are the names the Samoyedes give themselves. *Ninetz* and *Nenetsch* signify beings of the human race; and *Gbofovo* implies men, or males. If we chuse to seek the derivation of the word *Samoyede* from the Finnish language, we may find it in the term *Sameandna*, the Finnish denomination of Lapland*; or from *Sooma*, a marsh, because their desarts contain marshes of a great extent. *Samoyedzi*, in the Russian tongue, signifies *people that eat one another*. In the antient archives of the chanceries they are called *Siroyedzi*, i. e. *cru-diphagi*. Their name, among the Ostiaks, is *Yeroungho*, and the Tungusians call them *Dschaindat*.

The Samoyedes inhabit the coasts of the Frozen Sea, from the 65th degree of north

* See before, vol. I, p. 4.

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latitude to the sea shore. The European Samoyedes extend from the White Sea, or rather from the river Mese to Mount Oural; The Asiatic Samoyedes occupy the countries between Mount Oural and the environs of the Lena to beyond the Yenisei; those of European Russia live separately; those of Siberia are settled partly in the vicinage of the Ostiaks, or mixed among them. The countries they occupy are marshy and full of rocks, so that from the 67th degree of latitude there are no trees of any kind; and the cold that prevails in these climates prevents vegetation to such a point, that even the little brush-wood, here and there to be seen, dwindles away to nothing as you advance towards the north. Although they do not inhabit Novaya Zemlia*, situate over against the mouth of the Ob, nevertheless to the eastward of the Yenisei, the shores along which their little settlements extend reach to the 75th degree of north latitude, for which reason their vast territories are the thinnest of inhabitants, the coldest, the most

* Called in the maps Nova Zembla.

barren,

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barren, and the most wild of any of the known regions of the terrestrial globe.

The Samoyedes are divided into branches, every one of which is sub-divided into families. The branches keep carefully separate, having but little relation with the other races of their nation: there are many who are indeed totally ignorant of the existence of the rest; the dialects of their language must therefore naturally be supposed to differ considerably from each other. The Laghe and Vanouta branches, which are both called Obyondires, consist only of 300 families, making their courses about the rivers Mefen and Petschora; these are therefore the tribes that extend the most to the west. The Tighondires also dwell about the Petschora. The Gouaritzî have their settlements along the shore of Waigate's straits. About the mouth of the Ob are the Youraiki, a pretty numerous people, whose habitations are between the Ob and the Yenisei, beginning from Mangasei. The Tavtzi, a tribe altogether as numerous as the Youraiki, are settled

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tled between the Yenisei and the lower part of the Lena. Generally speaking, all the Samoyedes taken together are more numerous than the Ostiaks, although both the one and the other of them are so thinly scattered, that they seem as if dispersed and thrown as chance directed, in their immense deserts.

In stature the Samoyedes are scarcely of a middling height; it being rare to meet with a man of more than five feet, though it must at the same time be confessed, that the shortest, who are about four feet, are equally scarce. They seem all of a heap; have short legs, small neck, a large head, flat nose and face, with the lower part of the face projecting outwards; they have large mouths and ears, little black eyes, but wide eye-lids, small lips, and little feet. Their skin is of a deepish yellow hue, totally unfurnished with hair excepting on the head. The hair of their body grows in very small quantity, and both sexes take great care to pluck it up by the roots from the very first appearance of the marks of puberty. The hair of the head is black, and has the resemblance

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of filk. Some of the men preserve a slight trace of a beard,

The women are more agile and even shorter than the men, have a more slender shape, and somewhat softer features. At the same time they are very far from handsome, and a pretty female is as extraordinary as a fine man. Their breasts are small and flat. They have the catamenia as regularly as other women, notwithstanding what some authors pretend to the contrary, though considerably less abundant. Their maturity is very early; many of them being mothers at the age of twelve years, and sometimes even at eleven; they are not however very prolific, and after thirty years of age they cease to bear children. This constitution of the women, joined to the severity of the climate, may be the reason of the shortness of stature, and the scanty population of the Samoyedes, whose increase has no visible obstacle besides.

These people are more free, more savage, and consequently less tractable, than the Ostiaks, who are accustomed to live among
the

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the Russians. Though superstitious, they are not destitute of natural capacity; they are neither inclined to theft or murder, and the indifference they discover towards all the occurrences of life, of whatever kind, amounts to a perfect insensibility. Many of them, especially among the women, are subject to an astonishing irritability of the nervous system. Whenever they are affrighted, or suddenly perceive any striking object, they are altogether beside themselves, much in the same manner with the Laplanders, described at the beginning of this work, recovering their senses but by slow degrees, and suffering an extreme weakness and lowness of spirits for some time after these swoons. There are numbers of them who cannot endure to hear a person whistle, or to be touched unexpectedly, or even to hear any very moderate noise or sound, without losing their senses, or being much disordered. This extreme irritability is common to them with the Ostiaks, the Tungusians, the Yakoutes, and all the other people that inhabit the most northern regions. Perhaps the reason of this phenomenon may be found in the climate

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mate as much as in the superstitious fancies and extravagances they indulge, and which grow up with them,

Their constitution has always been, and still is, that of the infancy of the world. They have never had the least idea of a prince, a superior, or any sort of magistrate, excepting the elders of their branches. Their historical ballads and songs serve to perpetuate the memory of some of their heroes, whose only glory consisted in courage and dexterity in the chase. In like manner they preserve the remembrance of such of the founders of their races as have had a numerous offspring, and of their magical priests who have rendered themselves famous in their time. Since their conquests by the Russians, different ostrogs or little forts have been built in their territory, composed of high and close palisadoes, for the purpose of keeping them in order, and of receiving the tribute; and at first they were bold enough to oppose these establishments. However, for a long course of years, they have paid their tribute habitually in the respective

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tive places destined for that purpose; and although they shew no other mark of submission, they pay their taxes with great readiness, without making the least complaint, or discovering any indications of repugnance. This tribute, which Peter the Great left to themselves to proportion, consists of the skins of the various quadrupeds of their desarts. The clemency of the Russian government is conspicuous in the very moderate taxation imposed on this people.

As herdsmen, exempt from all the common concerns of mankind, they have no sort of chronology, letters, writing, or instruction. After the manner of the Ostiaks, they denominate the lunations after the phenomena of nature, and according to the different occupations they require. Several of the Samoyede tribes have the custom of imprinting certain figures on their hands; which figures they use as signatures in their mutual conventions; an effectual security for the fulfilling of the agreement.

Their

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Their winter huts are made half way in the ground, like those of the Ostiaks, and are seldom more than two or three by the side of one another. Poles placed so as to lean against each other, and covered with the skins of rein deers, or bark of birch, make the whole of their composition. In summer they travel from lake to lake for the purpose of fishing; and wherever they stop for a time, there they build temporary hovels upon the ground, like those of the Tungusians. As often as they quit their station, they leave the carcasses of their huts behind, taking away only the covering: the Tungusians, whom we shall soon speak of, have likewise the same custom. They love to pitch their dwellings in open plains, generally amongst marshes, and do not very frequently change their station.

Their household furniture is such as the Ostiaks use, consisting of vessels made of wood, pots, knives, hatchets, and sledges. In their perambulations they use little narrow sledges, drawn by rein-deer; but the
more

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more eastern Samoyedes use dogs for draught, and sometimes draw the sledges themselves.

Hunting, fishing, and tending their reindeer, make the whole of their employment. The two former are the common business of all, as furnishing them with the principal part of their subsistence. For the sake of hunting, they make migrations also in winter. The Gouarizi form themselves into small parties, and pass the straits of Waigate over the ice, to sell their game in Novaya Zemlia, which is habitable even to the Samoyedes. The game, in which their countries most abound, and which turns to the most account, are the wild reindeer; it supplies them with part of their food, with beds, with cloaths, and with coverings for their huts. Besides the animals common to Siberia and Russia, the territory of the Samoyedes abounds with white, blue, and black foxes, white bears, and other kinds of profitable animals. If the chase leads them to great distances, at various spots they make marks in the snow or sand, corresponding with these

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upon their hands, of which every man has his particular one, which he never alters: by this means their families know the road they have taken, can follow their track, and overtake them. Besides their dogs, they carry along with them snares, traps, a bow and arrows, and a spear. The dogs are a sort of carriers, very strong, and accustomed to hard duty. The Samoyedes are ingenious and dextrous in snaring, and for the most part are very assiduous in hunting.

Fishing is as universally their employment during the summer as the chase is in winter; and they are equally adroit at both.

Generally speaking, the Samoyedes are poor, although almost every person possesses some rein-deer, and some to the amount of 100 or 150 heads. They use them instead of horses for riding and for draught; killing none except the oldest and the most decrepid, or such as have met with some accident: sometimes, however, they cut the throat

Vol. III. p. 49.



A Samoyede Repast.

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throat of a healthy beast as a victim for sacrifice. As the use of milk and the art of making cheese are utterly unknown to them, their rein-deer thrive exceedingly among them.

The labours of the women are much the same with those of the Ostiaks and other circumjacent people. They make the cloaths, tan the skins, dry the fish, and manage every thing that relates to household economy. In the places that produce plenty of nettles, they make thread of their fibres, which they use only for sewing, for fishing-nets and cords, but not for linen or any works of the loom.

Excepting dogs, cats, ermines, squirrels, and snakes, they eat all sorts of beasts, birds, and fish, without regarding whether they have been slain on purpose or by accident, or have died of some disease. The dead whales which the sea from time to time throws up on their shores are considered as so many presents from heaven, for which they make thanksgivings to the gods, because

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one whale is sufficient to feed a great number of persons deliciously several days. Their cookery is as simple and as superlatively nasty as that of the Ostiaks can possibly be *. Often four, five, or more families have but one kettle in common, in which they dress all kinds of victuals without ever cleansing it. Bread is absolutely unknown to them, and roots and wild fruits are very scarce in their climate, for which reason flesh and fish make their daily food, without any variation. They are equally ignorant of the use of salt, and therefore all their meat is dressed with water alone. Not only when they are out at the chase, but often at home, they eat the flesh of the rein-deer quite raw, as also that of fish and other animals. The warm blood of an animal just killed is to them a peculiar delicacy. Fish dried in the air is always eaten raw. They are fond of the cheerfulness produced by intoxication; and are great lovers of smoaking tobacco; and, after the manner of the Ostiaks and other nations, they eat inebriating mushrooms †.

* See before, vol. I. p. 188.

† *Agaricus Muscar*, Linn.

Such

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Such as live near to any Russian village go thither to exchange furs for brandy. Generally speaking, the Samoyedes live as poorly and as dirtily as the Ostiaks; though this does not appear so much among the former, who are a little more enlightened, and change their habitations more frequently than the Ostiaks.

The dress of the Samoyedes of the various races is not very different, and is much like that of the Ostiaks and Yakoutes*. Their ordinary winter habits are made of the skin of the rein-deer, fox, and other furs, bordered with a sort of lace of white shaggy dog's skin, or of the belly of the wolf. Some make their cloaths of the skin on the breast of the diver and other aquatic fowl, with the downy side outwards. Their garments are wide, and made to lap over the breast, being fastened to the body by a girdle; the body is often dyed of various colours, as well as the seams. The skirts reach down to the calf of the leg, or sometimes

* Vol. I. p. 185, and vol. II. p. 395, 396.

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only to the knee. Their trousers are short and narrow. Their stockings are long, made like boots, of the rein-deer's skin, and tied to the trousers by thongs. The trousers and stockings are sometimes made of a single piece, ornamented with borders of fox skin and other furs; they tie them below the knee with garters; the western Samoyedes, or those of Archangel, wear brass buckles to their garters, which they get from Archangel. Linen is unknown to them. Their summer cloaths are made of fish skins, which the women tan very well, as they do also all sorts of peltry. These are open before, and are commonly made in the Yakoute fashion, that is, quite short and with skirts; the seams are often prettily wrought, and garnished with fringes. In summer they go bare-headed; but in winter they wear hoods of skin, which sometimes make a part of the habit, as among the Ostiaks,

The dress of the women differs so little from that of the men, that it is sometimes difficult to distinguish the sexes by that means, especially as most of the men have no beard

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beard at all ; however, the garments of the women are in general neater, more elegant, and better worked than those of the men ; they are also set off with a multitude of glass beads, &c. Married women tie up their hair in two tresses, which they bring over their shoulders upon their bosom ; the maidens wear three, which they let fall down their back. As they make their own cloaths, they are generally better dressed than the married women, which they could not be if they were obliged to buy them. In summer they both go bare-headed, and in winter wear black fur hoods tied under the chin.

The Samoyedes may take as many wives as they can afford to buy, each costing them from 5 to 20 rein-deer : in general, however, they have but one, some two, but none go beyond three. Hence it happens, that several poor young men are forced to remain single, or to take up with the refuse of others. They abstain from making marriages with any of their kindred, but chuse their wives from other families. As soon as the price of the bride is paid, they tie her upon a sledge,

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and carry her to the young man's hut, who is obliged to take her away by force in this manner, as she makes the utmost resistance against going with him. Their nuptial ceremonies are performed in the same manner with those used by the Ostiaks, and, like them, they reward or punish the virgin flower, preserved in bloom, or faded by the touch of wantonness *. Husband and wife are called *non*, woman, and *ghosova*, man. The Samoyede women are delivered with surprising facility, almost without pain or any accident; the least pain in child-birth causes an immediate suspicion that she has had some illicit conversation with other men, and therefore is left to suffer, for the sake of extorting a confession of her fault, with the name of her gallants, who, in such a case, may save themselves the trouble of any justification, as, whether innocent or guilty, they must make satisfaction to the injured husband; but these reparations consist almost always in some trifle. They seldom give names to their boys under the age of five

* See before, vol. I. p. 193.

years,

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years, and the daughters often pass their lives without any name at all.

According to the opinion of the Samoyede nation, the fair sex is impure; they therefore treat their wives with the utmost contempt, and often with a severity absolutely inhuman. The women are exposed to these cruelties more than girls, in whose behalf nature pleads in the heart of their parents: it is very natural then to imagine, that the repugnance they shew towards matrimony proceeds from something more than mere affectation. So long as a woman is capable of bearing children, she may hope for tolerable treatment; but as she advances in age these hopes vanish. The women never eat in company with their husbands, but must be contented with whatever he leaves. In the huts they have a corner apart, from which they must not go; and as the Samoyedes, as well as the Bouraittes (whom we shall speak of hereafter), attribute a certain holiness to the fire, they are not allowed to go round it for fear of profaning it. They are obliged to perfume themselves over the
burning

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burning hair of the rein-deer, as also those places where they have sat, and the utensils or cloaths they have used or touched. In their walks they may not traverse the path either of the men or the deer, but must keep always carefully on one side while they load or unload the sledges, and passing under the shafts if they want to go on the other side, being on no pretence allowed to go round them; not to mention a thousand other fooleries of the like nature. During the catamenia, and for eight weeks after child-birth, a Samoyede woman is looked upon as an abominable being; at these times she is not permitted to touch any victuals, nor to present the smallest thing to a man; she is only suffered to eat of some game newly taken, &c. This separation is terminated by a solemn fumigation made over burning deer's-hair.

They bury their dead near the place where they died. They put on the deceased his best cloaths, wrap him up in a rein-deer's skin, pass him out of the hut, not by the door, but through a hole made in the side on purpose,

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pose, and then bury him in a grave, which, although not very deep, costs a great deal of trouble in the making to people destitute of all necessary instruments, and who consequently find it an arduous undertaking to dig in the frozen rocky earth. They therefore dispense with this labour during the winter, and content themselves with covering the dead with a heap of snow, that they may bury them in the summer, unless prevented by the foxes and other beasts of prey, who very often save them this trouble, by eating up the carcases. The dead corpse being laid in the grave, they cover the head with an iron pot, and place different utensils by it, especially a bow and arrows. After the interment, a magician is employed in appeasing the manes of the deceased, lest he should be troublesome to the living, by crossing them in the chace, &c. Lastly, they sacrifice a rein-deer on the grave, as a mortuary victim, which the company eat upon the spot. The rich repeat this sacrifice at different times afterwards. To pronounce the name of a departed person, would disturb his rest; for which reason they speak
of

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of him only by many circumlocutions, and endeavour to forget him as soon as they can.

The Samoyedes are pagan Schamanes. Their idols are puppets of wood, or sometimes stones of an extraordinary configuration. Those whose habitations join to the Ostiaks embrace their method of worship. Their *tadibs* or priests are held in great veneration, and conduct the worship paid to both the beneficent and evil deities. As to the people at large, they live, with respect to the gods, and to their present and future destination, in an indifference and carelessness approaching very near to absolute insensibility.

THE

THE KOIBALES.

FOUR hundred and two tributary males are the poor remains of this horde, which was formerly very numerous. The Koibales are divided into fifteen branches. Their settlements are towards the upper part of the Yenisei, above the river Abakan, on both banks of the former, near the Sayane mountains, in the district of Krasnoyarsk.

In the features of their faces they resemble the Samoyedes more than the Tartars; their language is also a Samoyede dialect, though mixed with a number of Tartarian terms.

They are for the most part wandering herdsmen, having portable huts which they carry with them in their perambulations. Several of them possess to the amount of a hundred horses, the same number of cows, some camels, and a quantity of sheep; which

last

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last are of the long-tailed sort, but their tails are small and lean. The cattle feed as they can during the winter, though the Koibales help such as are feeble and sickly, by taking in the autumn the heaps of hay which the mountain hares * have laid up for their winter provision, which they collect in their huts and thence distribute to the sickly cattle. The greatest part of the Koibales, in imitation of the Russians, cultivate some fields with the Russian plough. Such as love agriculture build wooden huts for their habitations, and keep some poultry; though in general the people that follow a wandering life care little for poultry. All of them follow hunting, which in their territories is both plentiful and lucrative.

In their furniture, dress, food, and manners, they differ but little from the Tartars of Krasnoyarsk†, among whom and in whose vicinity they have their habitations. For fastening their huts they use pieces of

* This animal is called *kilbe* in their language. It is the *Lepus Alpinus* of Professor Pallas.

† See above, vol. I. p. 325—330.

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cord made of wild flax*, or the fibres of nettle. The Koibale women wear caps, and their hair in tresses after the manner of the Mongale women, who will be treated of hereafter.

The women of this nation are brought to bed upon their knees, and are commonly delivered with so much facility, that in three days afterwards they can return to their daily labours.

Formerly the Koibales were the followers of Schamanism, but at present they are all baptised, and abandon more and more their ancient superstition and their Pagan customs. At present they bury all their dead without distinction of age: whereas formerly they were accustomed to inhume adults only; exposing the children on trees, and there leaving them to rot like the Beltirians †.

* *Linum perenne* Linnæi.

† See before, vol. II. p. 377.

A lying-

32 SAMOYEDE NATIONS.

A lying-in woman is held to be impure for a fortnight, when she is purified by bathing, and perfumed with the smoke of a tree called in their language *irven*, which is the *sabin* of Linnaeus.

THE SOYETES.

SOUYOTES or *Soyotes* is likewise the name of this people, whom the Russians call *Soyetes*. They dwell in the higher part of the Sayane mountains, towards the Southwest border of the Lake Baïkall, on the frontiers of Mongalia; some Soyetes are likewise settled beyond these frontiers, in the territories of China, so that the whole nation cannot be thoroughly known to us. Such as are the declared tributaries of Russia are about as numerous as the Koibales.

The language of the Soyetes, their exterior, and their manner of life, prove that they are related to the Samoyedes; however, there is great reason to think them of the same origin with the Toubins. At the time of the conquest of Siberia, there were among the Toubins one *Knaifetz Soit*, a warlike prince, who himself, perhaps, or one of his descendants,

34 SAMOYEDE NATIONS.

led this people more forward into the mountains; in memory of which they probably took the name of Soyetes, derived from that of their prince.

The Soyetes, both Chinese and Russian, are poor herdsmen, traversing uncultivated mountains, and drawing after them miserable huts, covered with the bark of the birch tree. Some few of them possess a small number of rein-deer; but with the greatest part dogs are the favourite animal. They live solely by the chase, fishing, and on wild roots: and their whole method of living is miserable and dirty.

They are all pagan Schamanes; and differ in no respect from the Koibales and the Mattores as to dress, ceremonies and national manners; we may therefore refer what remains to be said of them to the account of the next people.

THE

THE MATORES.

MATI, and *Mator Aimak*, are the names by which they call themselves. At the time that the Russians made themselves masters of Siberia they were settled in the district they occupy at present, near the Sayane mountains, on the right bank of the Yenisei, along the river Touba, above the Tabakanskoi ostrog. They were then in subjection to the khan of the Golden Horde*. In the year 1609, they were for the first time rendered tributary to Russia. Afterwards they fell sometimes under the dominion of the Kirguisians, and sometimes under that of the Soongarians. By these frequent changes, and by the attempts they made from time to time to set themselves at liberty, the branch of the Matoes, which at the beginning of the seventeenth century was in but a weak state,

* See before, vol. II. p. 7.

36 SAMOYEDE NATIONS.

was now almost destroyed. In the numbering made in 1760, only thirty tributary males were registered; and since that time the small-pox has diminished them to such a degree, that in 1772 there remained but ten tributary males, or ten families. This poor remnant, however, carefully attend to prevent their race from expiring, notwithstanding their families are dispersed. The language, features, antient customs, manner of life, and idolatry of the Matoes, make them so like the Soyetes, that we must set them down, as well as the latter, for a Samoyede branch, and at the same time for a Soyetan race.

The Matoes are herdsmen, very poor, and live without tillage or agriculture. Their portable huts are composed of poles leaning against each other, and covered with bark of birch; in the winter they put under that a quantity of dried herbs. The entrance to their huts is always, according to an ancient custom, towards the east.

Their little herds are not sufficient for their support, and the chase principally supplies
the

THE MATORES. 37

the deficiency. During the summer they live chiefly on onions, wild lilies, and other roots of spontaneous growth, which the Tartars of Siberia feed on.

For more than thirty years the Matoes have been all baptized. In the time of their paganism, they had the custom, like the Bel-tirians, of tying their dead between two planks, and so exposing them on trees, where they left them to rot in the air.

38 SAMOYEDE NATIONS.

THE TOUBINZES.

BEFORE the Russians were in possession of Siberia, the Toubinzes formed a numerous and warlike Samoyede race, who had settlements on the eastern side of the Yenisei, in the environs of the river Touba, to which this nation has given its name. By the disasters of war they have been dispersed among several Samoyede and Tartar people, and a great part of the nation has perished by arms. There is still subsisting a Toubinzisan family amongst the Katschintzian tartars * ; it is but small ; and, although very careful to perpetuate its race, is not at present distinguishable either by its language, manner of life, or any other remarkable peculiarity.

* Mentioned before, under the name of the Toubinskoi Aïmak;

THE KAMATSCHINZES.

KAMASCHES also, as well as *Kamatſchinzes*, is the name of this people. In the year 1629 they were made tributary to Russia, and then led a rambling life between the *Kan* and the *Mana*, two rivers in the district of Krasnoyarsk, which fall into the right bank of the Yenisei. It is probable that the appellation of this nation is a compound of the names of these two rivers, the *Kan* and the *Mana*. At present their habitations are in the neighbourhood of Kansk and Abakansk, two ostrogs, situated one on the Yenisei, and the other on the *Kan*. Even at the time that they submitted to Russia, they were only a scanty people, or rather the remains of some antient nation.

The Kamatschinzes are at present inferior in number to the Koibales; but are like them in all other respects, speaking the same language,

40 SAMOYEDE NATIONS.

having the same features, using the same dress and customs, and rival them in the nastiness of their manner of living. They are still of the Schamane paganism; their khans, or idolatrous priests and magicians, are held in great veneration, and the people implicitly follow their dictates.

THE

THE KARAKASSIANS

MAKE a part of those small remnants of the different people comprehended under the name of the nations of Krasnoyarsk, related to the Samoyedes. This people has been formed perhaps by a company of fugitives during the troubles of war. All that we know of them for certain is, that the history of the conquest of Siberia does not speak of them as a people of any note. This race is at present taxed only at the rate of 22 heads of families.

The Karakassians exercise pasturage along the river Tasseva, which falls into the upper part of the Toungouska. Their country is high and pretty mountainous, and they are dependent on the commandant of the Oudinskoi ostrog. Their Yassak, or tribute, is valued in current coin; but they are, moreover, obliged to serve as Kosacks on the frontiers of Mongalia.

Their

42 SAMOYEDE NATIONS.

Their language is a Samoyede dialect, less corrupted than those of several other branches sprung from the Samoyedes.

The Karakassians are so extremely poor, that, excepting a small number of rein-deer, they are in possession of no one thing in the world of any value. Their yourtes, or hovels, are composed of carcases of poles covered with the skins of beasts. Their cloaths are made of different skins, after the fashion of those of the Samoyedes. Instead of stockings, they wrap their legs and feet in the bark of a certain tree*. In winter they wear fur hoods, and in summer the men go bare-headed; but the women wear small hats, prettily enough made of reeds matted, something like the straw hats worn amongst us.

In winter they live entirely by the chase; in the summer wild roots and fish are all their food. For procuring these they commonly

* Called in the Russian language *schimolest*. The *Lonicera Pyrenaica* of Linnæus.

quit

THE KARAKASSIANS. 43

quit their station every three days during summer, to look out for the lakes most abundant in fish, and whose banks are the most productive of roots.

They are indeed all baptized; but they preserve their antient superstition of Schamanism more obstinately than many other converted Siberians. At present they have neither idols nor magical priests. Each person separately worships the sun or the firmament, making vows to them with the deepest and most devout sighs, at the same time offering the head and heart of a bear, or some other beast killed in the chase. They lay these offerings on a piece of the bark of a tree, lift them up towards the sun, ardently beseeching him to hear their prayers, to supply their necessities, and to be propitious to their vows. After this invocation they eat the offering. The Karakassians, as well as other people of Siberia, have a great veneration for high mountains and great rivers; in-somuch, that, whenever they approach them, they give them an offering of tobacco, a branch of a tree brought with them for that purpose,

5 a thong

44 SAMOYEDE NATIONS.

a thong of leather, or some other trifle. They accompany these offerings with numberless bows and prostrations before the rivers and mountains, which their superstition has taught them to revere.

At present they bury their dead; but formerly they barely laid them on the ground, or placed them on scaffoldings of poles, or on trees, where they left them a prey to corruption, or to wild beasts and carnivorous birds. The head of the corpse was always directed towards the east, and the whole carcase covered with little boughs of trees. Those only were burnt who had been in a particular manner dear to their nation or family.

VARIOUS

**VARIOUS NATIONS WHOSE ORIGIN
IS MIXED AND UNCERTAIN.**

DIFFERENT races of wandering Ostiaks of the lower part of the Yenisei are settled among the Samoyedes and in their neighbourhood. Their habitations commence about the upper part of the TOUNGOUKA. They are usually confounded with the Ostiaks of the river Ob *, whom they very much resemble as to manner of life; though they speak a language totally different from that of the Ostiaks, and all the other Siberian languages. On this account they are looked upon, with reason, to be branches of a particular people, although we can trace no marks of their origin either among the Ostiaks themselves, or in the history of these countries. Among the tribes that are called Tartars of Krasnoyarsk †, the Afanes, the Kotoetzes, and the

* See vol. I. p. 174.

† See vol. II. p. 325.

46 SAMOYEDE NATIONS.

Arinzes, speak the same language with those we are treating of, though the dialects of these three people differ considerably. It is therefore certain that they are not of Tartarian origin; since, surrounded by Tartars, and living after their manner, they ought necessarily in that case to speak the Tartarian language likewise. It is probable, that they are the mixed remains of the Ostiaks of the Yenisei, or troops separated from them; we may therefore reduce them to the class of the Ostiaks.

THE

THE OSTIAKS OF THE YENISEI.

WHEN, at the commencement of the seventeenth century, the Russian conquerors had penetrated as far as the Yenisei, these Ostiaks were in possession of the deserts they still occupy along both the banks of the Yenisei, and the different rivers that fall into it, from the upper part of the Tougouska to what is called the Lower Tougouska, much farther down than Mangasei. Their habitations were even then in the neighbourhood of the Samoyedes, amongst whom they were in a manner mixed. In the year 1608, they not only submitted to Russia, but their princes Ourmouk and Namak lent all possible assistance to the conquerors to effect the submission of the people settled higher up on the Yenisei, as well as various other eastern nations in the neighbourhood of the Ostiaks.

They

48 SAMOYEDE NATIONS.

They divide themselves into different volosts and antient families. The Kassoeska and Symfska volosts are settled on the left bank of the Yenisei, from the Ket, which, taking a northern course, falls into the Ob. These two tribes take their names from the rivers Kafs and Sym. The Inbatzki and Poumpokolki volosts have the greatest part of their settlements on the right side of the Yenisei. The Natzki volost has been long since incorporated with that of Poumpokol, which was the most numerous before. The author could find no means of knowing exactly the number of families that compose these colonies; but from their appearance, and the great extent of territory they occupy, the Ostiaks of the Yenisei cannot be very numerous. In the year 1731, the small-pox made its appearance among them for the first time, and committed great havoc, so that the greatest part of their number perished; the same calamity hath returned several times since : but, living as they do, totally exempt from cares, upon the simplest food, and in a close conformity to nature, they have

THE OSTIAKS. 49

have always multiplied very fast, and are reckoned at present nearly as numerous as before the epocha of the small-pox.

Their desarts make a part of those of the Samoyedes; and are consequently extremely wild, cold, and barren. Their wants and resources are the same with those of the Samoyedes and the Ao-Yareis, or the people of the Ob; particularly with the latter, whom they imitate in the construction of their huts, and in transplanting them as occasion requires; they dress like them, follow the same occupations, eat the same food, observe the same manners and customs, hold the same superstitious practices and opinions, and pursue in general the same manner of life; we may, therefore, refer the reader to what has been said on the subject of the Samoyedes and Ostiaks of the Ob*. Those of the Yenisei keep a small stock of rein-deer, and subsist upon all kinds of game, beasts and birds, with the fish, roots and wild fruits which their desarts supply. They pay their tax in peltry; and

* Vol I. p. 173. et seq.

50 SAMOYEDE NATIONS.

every bow is taxed as with the Ostiaks of the Ob. From time immemorial some of the Ostiaks of the Yenisei have been smiths, and cast their iron as the Abinzes do*. They make household utensils and instruments of hunting, sometimes tolerably well. This art has procured some of their races the name of *Kousnetzkaia volosti*, or the volosts of smiths. There are still several of these among them.

* Vol. II. p. 360.

THE

THE ARINZES.

ARINI or *Arinzi* is the appellation they give themselves. The Tartars call them *Ara ouloufs* or *Ari*, like the *Votiaks*. This name seems derived from the Tartarian word *ara*, which signifies *afar off*; or, according to Strahlenberg, *a wasp*. It is probable, that this people lost their original denomination during the troubles of war.

Under the Tartarian empire the Arinzes formed a considerable race, and were in possession of the left or western bank of the Yenisei, from the mouth of the Katscha, where afterwards the city of Krasnoyarsk was built, quite to the cataracts which at present form the frontiers of the province of Yeniseisk. The natives, in those remoter times, gave the name of *Kem* to the river now called *Yenisei*; at present the *Kem* is another river near the town of Yeniseisk. The severity of the Tar-

52 SAMOYEDE NATIONS.

tarian government, and, more than that, the frequent invasions of the Kirguisians, had diminished the Arinzes to such a degree, that Toutka, their prince, reigned over no more than about 250 families, when he declared himself tributary to Russia in the year 1608. In 1630, the Arinzes joined with the Vesloffs, a volost of Ostiaks of the Yenisei who bore the name of their prince Veslia; after this union they went over to the Kirguisians, but that revolt occasioned the destruction of great numbers. Several others dispersed themselves various ways during the quarrels between the Kirguisians and Altun khan, chief of the Golden Horde; and others fled to the Katschinzes *, and took wives among them. So that at present there only remains a feeble offspring of the race of Arinzes, formerly so famous; who, nevertheless, keep their habitations together in the territory of the Katschinzes, and live under the command of an elder of their own nation.

The Yarinzian, Bouktyinzian, and Kardinian Aimaki are three races that dwell in the

* See before, vol. II. p. 327.

THE ARINZES. 53

neighbourhood of the Arinzes; the former containing 30, the second 29, and the third 16 bows, or taxable males. These three colonies bear so great a resemblance to the Arinzes, that it is impossible not to admit the origin of their ancestors to be the same; and the baschlik of the Arinzes is their common chieftain. In the chancery of the voyevode of Krasnoyarsk the name of *Yarinjski volost* is given indifferently to them all.

Their national tongue is a dialect that varies very much from that of the Ostiaks of the Yenisei, and still more from those of Poumpokol. At present they speak the Katschinian dialect of the Tartarian language. In the year 1735, when Mr. Miller and the elder Gmelin visited the borders of the Yenisei, there was only one man left who spoke the Arinzian language, of whom Mr. Miller made use to increase his vocabulary. And, in 1740, when those two laborious travellers returned into the eastern Siberia, this man was dead, and the Arinzian language had expired with him.

54 SAMOYEDE NATIONS.

The Arinzes, and the families of the volost of the Yarins, who are all united together, live exactly in the same manner as the Katschinzes, only poorer. They have a small number of horses, but no other kind of cattle whatever; for which reason they live chiefly by hunting, and on wild roots. Their tribute is paid in furs.

All the Yarinskian volost profess christianity, but they are as ignorant of its doctrines as the converted Tartars*; and their superstition is as absurd as possible. Their ancestors were of the pagan Schamanism; and Messerschmidt† in his MS. journal relates, that they buried their dead with their arms deposited by them, that they sacrificed a horse at the tomb, eating the flesh, and hanging up the skin over the sepulchre. An oath is reckoned among them, even at this day, a terrible thing. He that takes one is placed between

* Vol. II. p. 60.

† This intelligent man travelled eight years together in Siberia, and had learned the Mongal and Tangoute languages.

THE ARINZES. 55

a hind or female deer and a dog; and, as a proof of his innocence, he must bite the head of a bear. However, they do not suffer a person, who has been under the necessity of expurgating himself in so dreadful a manner, to remain among them: he is sent into exile, and must fix his abode wherever the hind pursued by the dog stops her flight. A lying-in woman is obliged to bathe three times within the first seven days after her delivery; and before she is permitted to have any intercourse with her husband, he fumigates her copiously with the smoke of a sort of mugwort *, an herb sacred to their idols. They have several other ridiculous customs of a similar nature, which we pass over in silence.

* *Artemisia.*

THE ASANES,

OUR *Affanes*, have experienced the same catastrophe as the Arinzes, and their constitution is the same. It is without reason that they are commonly called Asanian Tartars, and reckoned among the Tartars of Krasnoyarsk. These Asanes were formerly a numerous and warlike race ; but the same calamities which dispersed the Arinzes were so fatal to the Asanes, that there remain of them no more than about 10 or 12 families.

These remains of a people, threatened with a total extinction, have maintained themselves in the settlements of their ancestors on the Ousolka, a river which falls into the Tasseva, uniting its waters with the Tougoufska, which falls into the Yenisei. They are under the command of an elder, take great care not to separate, and live very poorly
after

THE ASANES. 57

after the manner of the Tartars of Krasnoyarsk.

The language of the Asanes is a dialect very different from that of the Ostiaks of the Yenisei and the Arinzes; but it is no longer spoken, and a Tartar dialect supplies the place of it. Messrs. Miller and Gmelin in their journey met with no more than two or three people who spoke the Asanian tongue; and it is probable that by this time it is entirely lost. The vocabularies, which Mr. Miller has collected with so much trouble, preserve it in part, and shew that it has an affinity with the Arinzian.

58 SAMOYEDE NATIONS.

THE KOTOFTZES.

WHEN the Kotoftzes were rendered tributary to Russia in the year 1628, they were only a feeble colony, who, after having experienced the same revolutions with the Arinzes and the Asanes, were even at that time considerably diminished. In our days they are much more so ; however they exceed in number the remains of the Arinzes and the Asanes taken together, whereby their own language is hitherto preserved, which is a Poumpokolo-Ostiak dialect, with many variations, and differs much from those of the Arinzes and the Asanes : a sufficient proof that it is without reason that the Kotoftzes have been reckoned amongst the Tartars of Krasnoyarsk.

They exercise pasturage along the eastern coast of the Yenisei, between the Abakanskoi Ostrog and the Kanskoi Ostrog, in the neighbourhood

THE KOTOFTZES. 59

bourhood of the Katschinzes, whom they resemble in every thing except the difference their greater poverty occasions. Their country is mountainous, and covered with forests, which makes it very favourable to the chase, especially that of martens, which are very fine, and much sought after under the name of martens of Kansk. It is with these they pay their yassak or tribute at the Kanskoi Ostrog.

Only a small number of them are baptized; and, if we except a few ceremonies which they cannot avoid, at the birth of their children, their marriages, and funerals, the Christian Kotoftzes are scarcely distinguishable from their heathen brethren by any thing but the wearing of shirts, which the latter do not. All of them are extremely addicted to sloth, and are dirty and filthy to an incredible degree, as well in their persons as their food and dress, their habitations and their whole manner of living. Their skin habits, which they wear next their bodies, swarm with vermin, and seem glued to their skin with filth.

The

60 SAMOYEDE NATIONS.

The pagan Kotoftzes have rarely more than one wife; their poverty may be the reason of their having no more. Their manner of sleeping in the winter season is very remarkable: they lie down in couples round the fire, in such sort that their heads are diametrically opposite, and the feet of one under the arms of the other; and in this attitude, without separating, they turn about at a single spring, to change the situation of both at once.

MANDSHOUR

MANDSHOUR NATIONS.

THESE nations are composed of Mandshours properly so called, and Tungusians who are sprung from the same stock, as their language, figure, customs, and traditions plainly demonstrate. They both together occupy vast deserts in eastern Siberia and the northern Mongolia. They are still very numerous; and the proper Mandshours are powerful enough, for one of the antient families of their princes is in hereditary possession of the throne of China,

At the beginning of the seventeenth century before the arrival of the Russians the Mandshours were in possession of all Dauria or eastern Siberia, from the lake Baikal to the mountains of Mongolia; and were masters at the same time of all the environs of the rivers Amur, Schilka, and Argoun, as well as those of the Sega, the Schingal, the Naoum,

62 MANDSHOUR NATIONS,

oum, &c. rivers which fall into the Amur. In these early times the Mandshours suffered much from the frequent irruptions of the Bouraittes of Mongalia, who advanced considerably towards the west. The race of the Daurians then had its settlements on the river Selenga, and the upper part of the Amur; and the Doutscheris occupied the countries between the rivers Argoun and Schilka. The branch of the Atschares dwelt towards the middle of the Amur, and along the Sega, the Naoum, and several other small rivers which on both sides fall into the Amur. Different oulouffes of the Ghiliak branch were settled near the mouth of the Amur, on the shores of the eastern ocean, and in the neighbouring isles, particularly in Sagalim, a very considerable island opposite the mouth of the Amur.

The Mandshours of Dauria retired towards the South-east before the arrival of the Russians; some went to China, and others settled in the borders of the Amur. It was there that these latter united to make what stand they could against the Russians; and to this end

MANDSHOUR NATIONS. 63

end threw up intrenchments and redoubts of earth, to which the present Chinese towns, Aiyoun and Albafin, owe their origin. The former is situated on the right bank of the Argoun, below the mouth of the Sega, and the latter is on the opposite side of that river, above the mouth of the Sega. They gave these two towns the names of their princes, Tolga and Albafa, calling the former Tolguin and the other Albafin. Towards the middle of the seventeenth century, when the Russians made their first expedition towards the Amur, the Daurians and the Doutscherians were the subjects of Bogdo-khan, emperor of China, who, as he was of the Mandshour nation, favoured their flight and defended their cause. The Ghiliaks and other Mandshours lived in a state of independence, and consented, without resistance, to be vassals of Russia. Many Daurians and Doutscherians followed their example; but, by order of Bogdo khan, the greatest number of these latter were transplanted into the provinces bordering on China, especially in the environs of the river Naoum; and this migration considerably depopulated

64 MANDSHOUR NATIONS.

populated the parts contiguous to the Amur. Bogdo khan afterwards endeavoured to render himself master of that river, which was then entirely under the dominion of Russia; and, at the peace of Nerofchinsk, it was ceded to him, together with all the Mandshours tributary to Russia. At present the natural frontiers of the two empires are formed by the Stannovoi Grébet, a chain of mountains, which, coming from Dauria towards the east and north east, stretch towards the eastern ocean, among the different rivers that fall into the Lena and the Amur. The various tribes who make their perambulations over the frontier mountains, are composed of Tungusians, and not of Mandshours; some pay their tribute in Russia, and some in China; others are independent, and pay no tribute to either of these powers.

The different Mandshour branches do not follow the same manner of life. Several of them, for example the Atschares, live as many of the Tungusians do, by fishing alone. These Atschares roam about the borders of the Natki, a river that falls into the right bank

MANDSHOUR NATIONS. 65

bank of the Amur. Their baggage is drawn by dogs on their journeys. It is said, that there are Ghiliaks who use tame bears in drawing their sledges. Some have no other occupation than the care of the rein-deer, and others only follow the chase; but the greatest part of the Mandshours are husbandmen.

The antient constitution of the Daurian Mandshours was very simple, and almost a state of nature. According to some MS. accounts of them, as well as from the national traditions of Dauria, they dwelt in plain fixed huts, distributed into villages and families; yet always ready to change their station to seek elsewhere the necessaries of life, or for other advantages of situation. They lived in peace with all their neighbours, and in harmony with each other; they took great care of their flocks, were laborious husbandmen, and several of them worked the mines of their country.

They tilled their fields after the manner of the Bougharians *, by digging them into

* See vol. II. p. 135.

66 MANDSHOUR NATIONS.

beds, like a garden, separated by very deep furrows, surrounded by ditches for the conveniency of watering. They gave the preference to the banks of some river for this purpose, both on account of the humidity of the soil, and the facility of obtaining water. The vestiges of several of these Mandshour fields are still to be traced along the banks of the different rivers of Dauria, and especially on the Bargoufin, and the rivers that fall into it. These countries, according to the forementioned manuscripts, were formerly occupied by the Bargouts, a Mandshour nation.

Several of the Daurians applied themselves diligently, and with success, to working mines and the fusion of metals : and all over the country we meet with frequent proofs of these works having been undertaken by the antient Mandshour Daurians. The present mines in the confines of the Argoun are very famous, and known by the name of the mines of Nertschinsk, producing gold, silver, and lead ; several others, partly abandoned, and partly worked at present, are only continuations of those of the antient people. It is probable that the old metallurgic works, and

MANDSHOUR NATIONS. 67

and the heaps of scoria found in the Sayan mountains, are left by the Daurians or other Mandshours; and the treasures found in the old tombs along the Abakan* seem to be the produce of those rich mines. Wherever they discovered ore they built a furnace for melting it, as may be seen by the heaps of scoria found always about the antient mines, however inconsiderable. Their works were but small, and confined to copper and iron, as appears by the scoria. The mines themselves were not carried to a great depth. Their furnaces must have been very small; they were of the same form with those still used by the Russian smiths in the eastern Siberia for the casting of iron. These Russians, having discovered here and there some antient furnaces, imitated them; and thus their use has been spread over the neighbouring parts. They are in the form of a cube, about a fathom in diameter, and the heat is excited by hand bellows.

The Mandshour Daurians tributary to Russia were pagan Schamans; and those that live

* See before, vol. II. p. 326.

68 MANDSHOUR NATIONS.

about the river Amur are so at present. They bury their dead; and the numberless tombs still discovered about the environs of the Argoun, the Schilka, the Ingoda, the Onon, and many other small rivers that fall into it, sufficiently shew in how much respect the memory of the dead was held by this people. Some of these tombs are single and apart from any others; but most commonly a number of them are found together. They are usually from five to eight feet in length, three or four feet broad, and about six feet in depth. In some of them are found bones, and small pieces of rusty iron, which were perhaps the ornaments of their arms; gold and silver are never met with as in the tombs of the Yenisei*, for which reason nobody takes the trouble to ransack them. They are for the most part full of earth; and some are at the same time covered with gravel and free-stone. They are level with the earth, and form long squares disposed from east to west, surrounded with great pieces of granite, lying about six or eight inches above the surface of the earth. At the eastern ex-

* See before, vol. II. p. 326.

MANDSHOUR NATIONS. 69

tremity is commonly a piece of rough granite, either flat, or in form of a column about two feet high. These kind of monuments are placed in the middle of several of these sepulchres. It is to be observed, that granite is the common stone of these countries.

THE TUNGUSIANS.

THE Tungusians call themselves *Euveues* and *Euveuinkis*; because they pretend that one *Euveuen* was the founder of their nation. They sometimes also use the terms *Donki*, a *man*, and *Boye*, a *male*, which denomination obtains among many other Siberian nations. The Ostiaks of the Yenisei, the Tartars, and the Russians, call them Tungusi; derived perhaps from *Donki*, or rather from *Tongon*, the title of the princes of this nation: by this latter supposition the term Tungusians would signify a people under the government of Tongons. *Tungus*, in the Tartarian language, signifies a *hog*; and it is very possible that these proud and haughty Tartars might give the name of hogs to the Tungusians, to express their nastiness, and the contempt they had for them. The Mandshours give the Tungusians the name of *Solomi*, and sometimes that of *Orontschons*:
solom

THE TUNGUSIANS. 71

solom signifies one that knows how to handle the bow; and *orontschon*, a man that keeps rein-deer; for *oron* is a rein-deer in their language. The Mongals and the Bouraittes call them *Gbam Nagon*, or *Solon*. The Tungusians give the following names to their neighbours: They call the Mandshours *Mondshouris*, the Mongals *Mongo*; *Terguezin* is the appellation they give to the Chinese, and *Lota* to the Russians.

Their desarts extend from the west eastward from the Yenisei beyond the Lena, as far as the Amur and the Eastern Ocean. From the south northward they inhabit the country between the 53d and 65th degree of north latitude; they therefore neither reach the frontiers of Soongaria, nor the coasts of the Frozen Sea. As the Tungusians are a very mild and peaceable people, they tolerate a variety of other nations in their immense desarts; and in several of their districts are Ostiaks, Samoyedes, and particularly Yakouts. The Chinese Tungusians perambulate about the river Amur, and among the Mandshours. Their country, ex-

72 MANDSHOUR NATIONS.

cepting the environs of the Amur, is much like that of the Yakouts; the soil is for the most part marshy, intersperst with mountains and forests; and the climate is so cold and severe, that it is but in very few places that they are able to clear and cultivate the land in the European manner.

The Ostiaks of the Yenisei were the first who gave the Russians any notices of the Tungusians; and the first expedition against them was undertaken in 1607, with a detachment of Cossacks, collected for that purpose at the town of Mangasei. At that time many Tungusian tribes were under the dominion of the Bouraittes of Mongolia. The Tungusians, finding themselves attacked by the Russians, discovered more bravery than most of the other Siberians; and, notwithstanding they were defeated several times, they kept themselves in their habitations. After their submission they revolted at different times; and, in 1640, those of the Lena attacked the commissaries for receiving the tribute, and tore off their beards. Those on the western shore of the lake

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lake Baikal did not submit to the crown of Russia till the year 1643; and those of the eastern shore and the environs of the river Vitim held out till 1657.

The Tungusians, after the manner of the Orientals, divide themselves into antient races, every race being composed of several distinguished families. Each *tagoun*, or notable family, derives its origin from some founder, celebrated either for his wisdom, valour, or strength, or by his numerous family, and the quantity of his cattle. These families bear the name of their founders; and the individuals look upon themselves as relations of the same family, and sprung from the same blood. Several of these original families find a relationship between their respective founders; and this distant affinity forms the different races. Those that are able to prove their origin in a direct line from some founder, form the Tungusian nobility, whom they call *Oterikan*. It is from amongst this nobility that they chuse the *darougas*, or chiefs of the antient families; and in defect of such they are taken from the richest and most

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most enlightened of the people. Formerly several families united for the election of a *Saïfan*, or common chief; and one of these Saïfans was chosen prince over the whole race, with the title of Tongon or Toyon, who was nearly the same in dignity with the khans of the Tartar hordes. At present the government of Russia confirms their *darougas*, their *soïfans*, and their *toyons*; but there are now only a small number of the two latter chiefs of the nation. These races, with their chiefs, are distributed, without regard to national families, according to the various districts, ostrogs, and offices appointed by the sovereign, for their better government, and for receiving the tribute.

According to the numbering and distribution made in 1766, sixteen Tungusian races, comprehending 1291 bows, or tributary males, were found depending on the government of Yakoutzk. The district of Ogotzk contained 27 races, consisting of 1862 bows. The Ostrogs of Koutschidaï, of Baount, and Bargoufin, with the offices of the upper Angara, comprehended 13 races, composed of 1025 bows.

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bows. These ostrogs and offices are all in the environs of the Païkal towards the north-east, under the inspection of the upravitel, or Russian bailiff of Bargoulin. Fifteen Tungusian races rove about the mountains of Nertschinsk, which abound in metals; and about the rivers Ingoda, Onon, Schilka, and Argoun, as far as the Amur: the Doulegatian race is the nearest to this last-mentioned river. Knez * Kantimorof, a baptized Mongal, is their *taïscha*, or common chieftain, and has his residence near the Ingoda. His people are taxed at the rate of 4341 males. Eight races of 290 bows of other Daurian Tungusians depend on the Telembinskoi Ostrog; and five races of 239 bows, on the Yeravinskoi Ostrog. Four races of 242 males belong to Olekma. The upper and lower *simovies*, or tax-offices of Vilouï, preside over ten races of 870 bows. Eight races of 595 bows are under the three offices established on the Maya, a river that falls into the Lena. Five Lamoutan races, settled on the coast of the Eastern ocean, consisting of 397 males, de-

* Or prince.

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pend on the Ostrogs of the Kolyma. All these different tribes are in the government of Irkoutzk. There are besides six races settled along the Tougoufka, taxed at the rate of 200 heads, who pay their tribute at Yeniseisk and Mangasei, and consequently make part of the government of Tobolsk.

Different small tribes or detached families of Tungusians roam beyond their own deserts into the neighbouring territories, to the amount of about 1700 yourtes or families; and, if we may believe the account of the Tungusians themselves, there are still other numerous races that exercise pasturage in the mountains in the environs of the sources of the Angara, and are not yet on the roll of tributary Tungusians. Those who dwell about the Amur, among the mountains, and along the river Ouda, are not yet taxed at all, or the numeration of them has been made by guess. From all these particulars we may conclude that the Tungusians form one of the most numerous nations of Siberia, considering that we must multiply the number of taxed males by 3 to comprehend

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comprehend their women and children; likewise that there are great numbers not yet registered in the tax-books, and that we take no account of the Chinese Tungusians.

The Tungusians are of a middling stature; a very tall or a very short man being equally rare among them. They are well made, and of a good mien. The features of their face are not so flat as those of the Kalmouks; they have a fresh complexion, small sharp eyes, a small thin nose, black lank hair, very little beard, and many of them none at all. Their voice is somewhat hoarse; their sight and hearing of an acuteness and delicacy almost incredible: but, on the contrary, their organs of touch and smell are considerably more blunt than ours. Their young children have an air altogether Kalmouk. The women while young are well made, and of an agreeable figure, very lively, but modest: the old women, on the contrary, are ugly to a frightful degree, all over wrinkles, smoke and filth of various kinds, with eyes as red as fire. One seldom meets with a hoary-headed Tungusian; they
are,

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are, even in the most advanced age, vigorous, full of vivacity, neither decrepid nor infirm, holding themselves to the last hour of life so upright, that a stranger could never take them to be old.

They are of a very sanguine constitution, frank, and always appear to be what they really are. Lying seems to them the absurdest thing in the world, which prevents their being either suspicious or necessitated to accompany their affirmations by oaths or solemn protestations. Theft and fraud are held so infamous, that no one will endure the smallest reproach of that kind; the moment such is offered, he demands satisfaction of his adversary, challenges him to fight, and they immediately proceed to discharge arrows at one another. Content with the indispensable accommodations of life, these people are far above the want of others; they preserve the manners and customs of their ancestors, never forming any earnest desire, nor conceiving any scheme of novelty. They feel no disquietude about the morrow, but cheerfully divide the last morsel with the
first

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first comer, and the gaiety of the conversation is never diminished by the indigence of the host. They are never dejected, even though they have passed several days without eating. Marriage is the only act of their lives in which they look forward to futurity; and in this connection they are generally happy; for, indifferent to all the world, they are neither delicate in love, nor inclined to libertinism. They are attentive, diligent, and have capacity enough for matters within their sphere of action. They learn foreign languages with ease, are alert on horse-back, good hunters, and dextrous at the bow. They are acquainted with every tree and stone* within the circuit of their usual perambulations. They discover the tracks of the game by the compression of the grass or moss, and even by marks on the ground, though so light that no other person could distinguish them. When they ap-

* This is certainly not to be understood literally; but they can describe a course of several hundred versts by the configurations of the trees and stones they met with, and can enable others to take the same route by such descriptions.

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point a rendezvous at any place, they point out the spot with so much exactness that it never fails. If this method of description is not sufficient, they draw with their finger a topographical chart of it in the sand or the snow. Their indifference, which borders upon insensibility, forms a striking contrast with that rage into which the merest trifles can transport them. They are so resolute, that, for the slightest offence, they fight their adversaries with arrows; and great numbers actually perish in these duels. Others are always ready to attack the bear wherever they meet him, without any arms except their arrows and a pike; yet these people so brave can nevertheless suffer extreme indigence, wounds, loss of friends and fortune, with the coldest indifference. They seldom dwell in society, and go singly to the fishery or chase. Their perambulations are performed in small troops; and, when they happen to meet in their vast deserts, they feel no social pleasure; when they separate, it is without the least regret. The rich, among the Tungusians, as every where else, have a greater number of wants and
cares,

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cares, and are less generous and liberal, than the rest: however, they are all very ready to pay the tribute for such infirm old men as are no longer able to go to the chase.

The Tungusian language is a dialect of the Mandshoo, which is flexible, sonorous, and easy to pronounce, having a great number of sounds extremely agreeable to the ear. It contains but few letters, and is written from the top of the page to the bottom in characters more easily drawn than written; but the Tungusians subject to Russia have neither schools nor writing. Their learning is confined to the narrow circle of their traditions, and the concerns of their constitution. They reckon from one to ten, and then by tens, as the Europeans do. They have a summer year and a winter year, although they calculate not at all by years. They reckon by the epochas of the payment of the *yassak*, or tax; he that has paid the tax thirty times is aged thirty years of summer and thirty years of winter, and is therefore 60 years old. Two of these half-years taken together comprehend thirteen *bega*, or months; each

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month bearing the name of some season or annual period of nature, as *Ilkoun*, the month of flowers; *Irin*, that of fruits, &c. The names of these months, however, are not the same throughout the whole nation, but differ according to the different manner of living of the various tribes that compose it. *Touani angani* is the first day of the summer year; *towani angani* is the first day of the winter year; but they hold no festival on either day.

The office of their *darougas* is to preserve good order, and to decide in smaller differences. Disputes of importance ought to be litigated before the commissioners for the reception of tribute, but the contending parties chuse rather to fight it out with arrows, or to submit the affair to the arbitration of their countrymen; who, they are assured, will always consult the ancient customs of the nation and natural equity. It is therefore very rare that a Tungusian appeals to a magistrate, to be judged by laws he never knew, and to submit to punishments unusual in his nation. Accordingly there is not a single Tungusian amongst all the criminals employed in the mines

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mines of Nertschintzk. Their *koutschiguera*, or duel with arrows, was formerly fought only in the presence of the elders, who marked out the spot, settled the distance of the combatants, and gave the signal for letting fly. At present public duelling is utterly forbid; for which reason numbers disappear, without any one being able to tell what is become of them.

Valdeyak, or manslaughter, is not capital among the Tungusians, when it has been occasioned by some antecedent quarrel. The slayer is however whipped, and obliged to maintain the family of the deceased: he undergoes no reproaches on account of the affair; but on the contrary is considered as a brave and courageous man for it. If two people quarrel and fight it out, they both receive the *idogatschigans** on the naked back. A certain number of strokes is the punishment of a *yeramin*, or thief, who is also obliged to restore the

* A punishment resembling the batogues of the Russians, inflicted by two men who beat the criminal on the back with sticks.

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things stolen, and remains covered with ignominy all the rest of his life. In irregular amours only the men are punished. The gallant is obliged to purchase his fair one at a certain sum; and in case he refuses to do so, he is handsomely regaled with the *idogatschigans*. If a man in mean circumstances deflowers a girl that is either rich or handsome, he is in danger of being shot to death by her relations. Married people are allowed full liberty to settle all their differences by fighting; and the wife is as much entitled to exert and enjoy the prerogatives of the strongest, as the husband; however, if either of the combatants receive a wound, the author of it is publicly beaten. If a married couple find that they cannot live peaceably together, they separate without much trouble. The Tungusian women are not scrupulously exact on the subject of conjugal fidelity, nor are the husbands less given to libertinism; therefore these sort of gallantries are mutually suffered to pass without much notice. The women are almost always alone; and how can they prevent the unexpected visits of stray-hunters, who come to cook a bit of meat on their hearth? From motives of complaisance, they

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they are obliged to invite them to take part in the fortune of the chase; and then, as neither men nor women pique themselves on their delicacy, the other arrangements are quite natural. If, however, the husband should think these visits rather too frequent, he very politely gives up his wife to her gallant, and takes another out of his family. This sort of exchange, which they call *danira*, is very frequently made.

All accidental marks and defects of the body, as well as too great an abundance of hair about the natural parts of the women, are attributed to the influence of devils: and, although this latter pretended monstrosity happens very rarely to the Tungusian fair sex, they are nevertheless the cause of many divorces, which it is the business of the elders to pronounce, after examination.

In all matters of litigation where the truth is hardly to be come at, recourse is had to the *adakatſchan*, or oath, of which there are three kinds. The least solemn of the three is thus administered: The accused person takes a knife in

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his hand, which he brandishes towards the sun, and pronounces these words; *If I am guilty, may the sun send diseases into my bowels as mortal as a stab with this knife would be!* The method of taking the oath of the second degree of importance is thus: The criminal is obliged to climb up one of the mountains esteemed sacred*, repeating as he mounts, *May I die if I be guilty!* or, as he shall be enjoined, *May I lose my children and my cattle!*—or, *I renounce for ever all success in hunting and fishing if I am guilty.* But the most dreadful of all their oaths is when the person accused is made to drink some of the blood of a dog, whose throat being cut he is impaled near a fire, burnt, or his flesh scattered about piecemeal; saying thus: *I speak the truth; and that is as true as it is that I drink this blood. If I lye, let me perish, burn, or be dried up like this dog.*

The *delsour*, or tribute, of the Tungusians of Siberia consists of a pair of marten skins

* Of this sort are the rocks of the Schamans on the eastern side of the lake Baikal, in the neighbourhood of which is a hot mineral spring, near the river Ireliga.

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for every taxable male, each skin being valued at a ruble. We must here, however, except the races of Telembinsk, who, instead of tribute, are allowed to serve as Kofaks on the frontiers of Wongalia. They are at liberty either to furnish rein-deer skins or other furs, to the value of two rubles, or to sell the furs themselves, and pay the tax in current money. The valuation of the furs is made by sworn appraisers. Every race is answerable for the tax imposed on it, distributing the proportions to individuals at pleasure. Such young men as have been successful in the chase, contribute for the poor, the old, and the infirm. At the opening of the spring season the darougas carry the delecour to the commissaries of the different ostrogs, or other offices for receiving it, which on this occasion are guarded by kofaks. The commissaries have it in their power to gain considerably by their posts, if they treat the Tungusians with sincerity and kindness. For instance, if the sum appointed be not complete, and the commissary have good nature enough to make up the deficiency from his own purse, he is sure at the next payment to receive all he has advanced

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for him, with great interest, in a present of good and beautiful furs. Thus do these half savage people repay the confidence placed in their probity. The furs of these deserts are very valuable, especially the martens from about the Upper Angara. Whenever the Tungusians have had a successful chase, they pay their tribute with great cheerfulness and generosity, and even exceed both in quantity and quality what they are obliged to.

All the Tungusians of Siberia are under the dominion of Russia, and are all herdsmen. As some of them live in forests, while others prefer the open deserts, they may be divided into Tungusians of the forests, and Tungusians of the deserts. The Tungusians of the forests may, relatively to their manner of life, be subdivided into Tungusians with rein-deer, Tungusians of the chase, and Tungusians of the fishery. The Tungusians of the deserts follow pasturage, and possess horses, cows, sheep, &c.

They are divided in general into *Konniyes*, or Tungusians who have horses; *Ole'niyes*, or Tungusians

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Tungusians with rein-deer; and *Sabatfchyis*, or Tungusians with dogs. The Tungusians of the chase and of the fishery are comprized in the last class. These denominations do not so much denote the different people, as they distinguish the different constitutions and ways of living of the people who compose this nation.

The Tungusians with rein-deer are a wandering people, and in winter as well as summer travel with their flocks through the forests on the mountains of Dauria, about the country near the lake Bavunt, in the parts adjacent to the town of Oghotzk, and along sun dry rivers which run into the lower Lena. The Laplanders, the Samoyedes, and these Tungusians are perhaps the only people on earth, who know how to be contented with only what is necessary; for the rein-deer alone furnish them with every requisite of life; and as they know no other wants but those which nature cannot dispense with, they find in those quadrupeds every requisite for subsistence; the flesh, the cheese, and the milk of the rein-deer are their food; their skins
supply

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supply them with cloathing, beds, and covering to their huts; of the bones and horns they make different tools and household utensils; the nerves serve for thread to sew with, &c. These animals likewise carry them, and draw them in sledges; in short, the rein-deer constitute the whole of their possessions, their goods, and their riches; some have flocks consisting of a thousand, and more; the poorest have about twenty. They find their own food both in summer and winter, excepting when they fatten them, or when they are put to sledges; then they give them a few handfulls of moss. In winter these Tungusians often go to great distances from their huts and flocks, in pursuit of their game, and to search for places most favourable for the chase.

The Tungusians of the chase differ in nothing from those of the fishery; for in summer fishing is the occupation of both, and in winter hunting; which obliges them to be on one incessant journey, seldom remaining in the same place longer than three days. They go in large bodies; yet when they traverse the woods in their immense wilds, one
would

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would imagine they were distinct families, for they live almost intirely separate; when by chance they meet in these wildernesses, they sometimes associate for a few days, then part without any ceremony, and associate with other families they meet in their route. They are exceedingly poor; their weapons for hunting and fishing, their cloathing, their huts, and their dogs, are all their wealth. There are few families whose fortunes exceed three or five roubles, were they to sell all they have, including, not their shirt, for they have none, but all the cloaths they have on, the furs they have laid up only excepted. But their poverty gives them no concern; they have few wants, and of course fewer cares. They have at the most but ten rein-deer which are tame; of these they take great care, and milk them as seldom as possible. These animals are used to carry old men and children, and to convey goods. When they have a river to pass, the rein-deer and the dogs swim over of themselves; they never forsake them, although they meet with numbers of wild rein-deer, and even though pursued by dogs and carnivorous animals, which often

4 happens.

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happens. The saddle which the Tungusians use is small, made of the hide of the reindeer, and covered with fur : these creatures are so gentle as to be guided by the hand, or by mere words alone ; but mostly by a small rein fastened to their horns.

These Tungusians of the chace in summer pass from one lake or river to another, changing their fishing places, and in that season they never hunt but at their leisure. To every race is appropriated a *boa*, or district to fish in ; and while this is their occupation, they are not so dispersed as when hunting. Their *yaous* are small wherries made of a very light wood, and covered with birch bark, so well sewed together that the water cannot penetrate it. These boats are somewhat flat at the bottom ; the two extremities terminate in a point. They are of various lengths ; some very long.

The breadth above measures from one foot and a half to two feet and a half ; there are some which weigh no more than thirty pounds ; the largest not above fifty ; and yet

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yet they are stout enough to carry four or five men, who in these ticklish vessels cross the most rapid rivers, cruize in their large lakes, and venture at great distances from shore on the Baïkal. Their oars are made with a kind of shovel at each end, with which they alternately strike the water. They have no kind of nets to fish with, but catch the fish with a hook, which they call *kéronki*: these hooks they tie to the side of the boat, the other end being in the water, and so row about. The hook is an iron fork with three hooked prongs, three inches long, and an inch distant one from the other; it is fastened to a line about the length of a fathom. Their method of fishing is this: they go in the night-time to the steep sandy parts of the shore, and having lighted some deal chips, they lie down on their faces to watch the fish; others let their boats go as chance directs. They are so expert at this work, that the fish which they once see seldom escapes the hook. In autumn, when the salmon * leave the lake Baïkal to ascend the rivers,

* *Salmo gregarius.*

they

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they have platted twigs, which they put in the water near the shore, in a slanting direction, themselves remaining in the water near the snares, to throw on shore the fish, which come in great quantities; and so many at a time come on these twigs, that they have only to take them in their hands, and cast them on shore.

Their methods of hunting are more various. They make use of the bow, the arrow, and the pike, which they call *Bor*, *Louki*, and *Guidda*. They lay snares, such as the running-knot, the gin, but mostly the bent bow, which shoots the arrow of itself, when the prey touches the bait; the trained dogs are of great service to them. It is dangerous to venture into their forests without a Tungusian guide, to whom the marks where there are snares laid are known, which are almost imperceptible, being only small branches of trees. As these people commonly go alone, and are exceedingly bold, they oftentimes perish by different accidents, either by a fall from some high cliff, or a great stone, with which these mountains are covered,

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vered, and which, being quite loose, are ready to fall with the least motion, and crushes their legs; others are carried away by the rapidity of the streams, and lost; others are devoured by wild beasts, &c. When one of these wretches happens to break a leg, or to be caught between two rocks in such a manner that he cannot disengage himself, he lingers till hunger puts an end to him, or an inflammation from his bruises, without one hope left, save that some wild beast may come and more quickly put an end to his sufferings. When a Tungusian has been fortunate in the chase, or fishery, he gets some rein-deer, and changes his manner of life; and a Tungusian with rein-deer, impoverished by a reverse of fortune, turns huntsman, or fisherman, and becomes a Tungusian with dogs; but neither ever forsake their mountains and forests to settle in the open plains; so innate is the love of hunting, that they always prefer it to the easy life of a shepherd.

The Tungusian shepherds, or Tungusians of the plains, mostly inhabit the country of Dauria,

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Dauria, near the rivers Onon, Argoun, Bargoufin, &c. Their flocks consist of cows, sheep, goats, camels, and horses; the last are their chief riches. All their œconomy and manners of life, their huts, &c. are exactly the same with those of the Bouraittes, whose imitators they are. Before the expeditions of the Russians into these parts, they were settled in the neighbourhood of the Bouraittes, and led a shepherd's life; but they never become so wealthy as the Bouraittes: for a Tungusian who has a thousand horses, five hundred cows, two thousand sheep, a hundred goats, and about fifty camels, is a prodigy among them, while among the Bouraittes (whom we shall speak of hereafter) he would be a man of but middling wealth. When a Tungusian shepherd has met with misfortunes, he goes into the service of one of his countrymen, or of a Russian, and is satisfied with a bare subsistence, and the payment of his tribute for him.

The blacksmith's business is the only occupation among them; and this is carried on on so small a scale, that a hammer, anvil, pinchers, file, and bellows,

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blows, weigh all together with a small bag of charcoal, scarce twenty pounds, so that a Tungusian blacksmith can carry his whole workshop and all his materials under his arm. They get their iron and tools from the Cossacs who gather the tribute in exchange for furs. Their bellows are made of the skins of sea-dogs, and are like our bellows. When a blacksmith has a mind to fix his portable shop, he heaps up some large stones for a forge, makes a nozzle for his bellows of some clay, and, sitting down, forms out of plates of iron, much better than might be expected, different tools, such as small spades to dig roots up with, points for arrows, cutting tools, instruments to break brick with, pikes, and idols.

The women are employed in nursing of children, cooking, and housewifery in general. They dry the fish, tan hides, dye, and make their cloaths. They are likewise well acquainted with the manner of preparing the Inaktatschi and the Netschaugh, or the furs and shammy leather, the latter of which articles answers exceeding well. They likewise

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prepare, skins of large eel-powts, and other fish, as well as the Ostiaks of the Ob. But they particularly excell in staining skins, especially the hair of white goats, and all white hair; their seams and embroidery are very prettily worked with goats' and other hair, and thread made of the nerves of different beasts.

The *Arans* or huts, and the furniture belonging to the Tungusians of the chace are as simple as their manners. They form a cone of twenty poles, each about two fathoms in heighth, fastened at their junction with hooks, and covering a space of ground from two fathoms to two and a half in diameter. The inside is covered with the bark of birch-tree, boiled and sewed together like pieces of linen. To adorn this curious tapestry, and to make it more lasting, they fringe it with slips of the same bark, as with so many ribbands. The hearth is in the middle of the hut, the top of the cone being open for the smoak to pass through. They leave a space between two poles for an entry, and a piece of bark tapestry hangs
before

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before it, for a door, fixed in such a manner that you may either put it aside or take it up. When they leave any place, they likewise leave their huts, only taking the bark away with them. These huts look pretty enough, but one may imagine, in such a climate, are not the best protection against the rigour of winter; they always, therefore, when that season approaches, remove under some hill to shelter themselves from the piercing wind; and in summer so near the water, that a stranger would be afraid to lodge there, from the probability of an inundation.

A small copper or iron kettle, several vessels of wood, bark or birch, leathern bottles, a cradle, a kind of seats to carry them over the snow, sledges drawn by dogs, small spades to dig up roots, a hatchet, a boat, weapons for hunting and fishing, and their arms, are all the goods they have. Their wardrobes are boxes covered with skin, and adorned with embroidery. The spades they use to dig up roots are about a foot and a half long, a little bent, and armed with iron only at the end. Their *omko*, or cradles, are boxes about

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eight inches in height, made of the bark of birch-tree, and lined with skins, without any covering; at one end the bottom and the side form an obtuse angle something like an arm-chair, in which the children are supported by a back-board, through which a hole is made to prevent them from hurting their heads. They hang a small iron idol over the child's head, as a tutelary genius. Every cradle has a leather strap, by which they carry them on their backs, or by which it is suspended in the hut, or on some tree, and even to the saddle, when they are on the road.

The huts and furniture of the Tungusian shepherds are partly the same with those of the Bouraittians, and partly, particularly the furniture, with those of the people we have just been speaking of.

The Tungusian dress is much in the Yakoute * fashion, and is almost entirely different from the greatest part of the other oriental nations. Their furs or skin habits, which they wear next to the skin, their short breeches, their stockings, or rather long boots of fur or skin, are exactly the same with those

* See vol. II. p. 394.

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of the Yakoutes; but the Tungusian cloaths are generally closer and shorter than the Yakoutes, and instead of ornamenting their stockings with white and black fur, they fringe them with embroidery and glass beads. They fasten their breeches with a string which runs through the waistband, and to which is tied in the front a small leathern apron about seven or eight inches long; this apron is cut into a great many slits, something like threads of fringe; some have these fringes only at the bottom. The waistcoat does not close entirely at the breast, and fastens with strings, they are therefore obliged, in order to defend themselves from the cold, to wear a kind of breast-plate; it is very neatly ornamented with glass beads, and covered with long dyed hair or goat's skin; the breadth above is four inches, and seven or eight below; it descends as low as the stomach, and hangs from the neck by a string; in summer they make no use of this breast-plate. Superstitious people, and those who affect an appearance of devotion, wear at their breast an iron idol representing the figure of a man, beast, or bird, and these they think a protection, and a security for good luck, &c.

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in winter they wear them upon the breast-plate just described. In summer they mostly have breeches and stockings made of the skin of eelpowts and other fish. In winter they put on buskins which reach to the calf of the leg, made of the skin of white rein-deer and elks, the sole of smoaked leather. Their winter cloaths are not larger than the close-coats which they wear in summer, of shammy leather; they are made mostly of the skin of white rein-deer, or some other skin, the fur turned outwards. They like their cloaths to be easy, and to give them a savage appearance, and therefore always have a trimming of hair two or three inches broad; many of them have large tufts of black, white, and red hair, fifteen or sixteen inches in length, fastened at their hips, and are fond of seeing them float in the air. In summer they go with their heads bare; in winter they wear very strange caps; they flea the head of a hind or some other animal, leaving the horns if they are small, and ears, which they make a point of setting up; others wear caps made of skin like leather caps, and if the hair is turned inwards the outside is ornamented
I with

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with several rows of glass beads and embroidery. The hunting Tungusians tie their hair at the nape of the neck close to the head, and so let it hang loose on their back; in the place where the hair is tied they have a bunch of beads. The rein-deer Tungusians if their hair is not very long let it hang without tying. Many among them have, like the Americans, Greenlanders, and several other nations, their faces marked on the cheeks, forehead, and chin with small blue dots in irregular figures, lines, semi-circles, &c. This is with them esteemed a great beauty, and vanity makes parents imprint marks on their children from the age of six to ten; they draw under the epidermis a thread covered with the crock of a kettle, mixed with spittle. This operation at first causes violent inflammations, but leaves behind blue marks in the skin, which are indelible. In the present age these marks are thought to proceed from vanity and pride, in former they were emblems of heroism, as Herodotus remarks of the Thracians. To drive the flies away in summer they hang over their

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shoulder a bunch of horse-hair, and every one carries about them the soft shining skin taken from the head of a drake, with which they wipe from their eyes the small flies, which are very troublesome and numerous.

The dress of the women is in every respect the same with that of the men, and they are equally neglectful of neatness. Neither is there any difference between the dress of married and unmarried women. For the most part it is rather longer and less scanty, and commonly more elegant than that of the men. Some wear about the neck a string of beads, which covers part of the bosom; others, after the Yakoute fashion, tie to their cloaths several bunches of beads. In summer you may see some whose cloaths are entirely made of fish-skin. The Tungusian women are exceedingly industrious in every thing respecting their dress; and they sew and embroider much better than might be expected from a wandering people. The youth of both sexes when well clad make a handsome appearance, and their easy carriage, open and chearful countenance, lively and easy manners, set them off
to

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to great advantages. The Schaman priests and priestesses when performing their idolatrous ceremonies are dressed in a very singular manner,

The Tungusian shepherds, or Tungusians with horses, live better than the others, and dress more luxuriously, exactly after the Bourraittian fashion. They follow the example of the Mongales in shaving their heads, except the top, where they let the hair grow, and braid it into a tress,

They are not nice in their food, but eat all kinds of animals, carnivorous beasts, weasels, mice*; in short every thing, even dead carcases provided they are not too much putrified; all sorts of birds and fish, but not serpents, lizards, frogs, insects, or worms. The vegetable kingdom furnishes them with all sorts of herbs, some kinds of berries, and wild leeks, onions of various sorts, lilies, and other

* This is that kind of mouse which professor Pallas calls *Mus œconomicus*.

bulbs

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bulbs*; besides a great quantity of different roots, of which they find great heaps in the subterranean magazines of the mice of this country.

The provision the hunting Tungusians lay up for the winter, besides what they get by daily hunting, consists of fish frozen, dried, or smoked, different kinds of flesh prepared in the same manner, and wild berries frozen. The Tungusians with rein-deer, besides all this, have cheese. Their store-houses are pits dug under ground, or small huts like pigeon-houses built upon trees which are cut down to within two fathom of the ground, out of the reach of wild beasts.

Their manner of dressing victuals is plain but nauseous, for though they do not eat raw flesh, they boil it in water alone without salt, or put it on a wooden spit to roast, which they do by turning it in the very fire. Their *Sillo* is a dish made of flesh and wild roots

* *Lilium martagon* & *pomponium*, *polygonum viviparum*, *sanguisorba*.

mixed.

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mixed. *Schiloukta* is a kind of pudding, the preparation of which is exceeding simple; they turn the gut of some animal, fill it with blood, and, without giving themselves the trouble of cleaning it, boil it. Their *Nimmi* is a pudding made of blood and minced gut. They eat the fat and suet as they are, and without any salt. *Tali* and *Tokéomi* are meat and fish smoaked or dried, and eaten without being boiled. But the most nauseous and disgusting of their dishes are the *Silama* and *Oedéghal*; these are the after-births of women, which when roasted is called *Silama*, when boiled *Oedéghal*. This loathsome stuff is a delicacy for the father; the woman herself tastes of it, and none but their best friends are invited to partake of it. The Kofaks, who come to gather the tribute, sometimes bring meal in exchange for furs, and those who can afford to procure some make their soups of it.

Water is their common drink; in the spring they get the *Disoulga*, or sap of birch trees. The *Schilla* or broth and fish soup is much in vogue with them; they make infusions of a herb

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herb peculiar to their country *, of rose leaves, green gooseberry leaves, and even of the rind of cedar fruit; these infusions they use instead of tea. In summer they chew *Niouta*, the gum of the larch tree, to keep their mouths moist. Tobacco is the only thing they can intoxicate themselves with, but as they make use of the small Chinese pipes, and mix another herb with it much milder †, they are never inebriated, but pass their lives in a continual state of sobriety, unacquainted with that gaiety which cheers so many other parts of the globe. Those who live about Oghotzk and the more northern Tungusians use *Moughamor*, or an intoxicating mushroom ‡, the juice of which enlivens the spirits, as was remarked of the Ostiaks and the Yakoutes ||. The Tungusian shepherds and those who have a great number of reindeer drink sour milk and brandy made of sour milk distilled. The stills they make use

* *Rhododendrum Dauricum*.

† *Politrichum*.

‡ *Agaricus Muscar*, Linn. It is pretended that even the urine of those who use it is intoxicating, and that there are some who drink it for that purpose.

|| See vol. II. p. 394.

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of are the same with those used in Russia. They put the sour milk into a pot, over which they place a wooden cylinder; in the middle of this cylinder is a board full of holes, the surface of which has several grooves inclined towards an opening on the side of the cylinder, the top of which is covered with a piece of felt; they stick some clay at the part where it joins to the pot, to prevent evaporation. The spirituous vapours which the heat causes to ascend through the holes of the diaphragm settles in the grooves, and runs through a funnel applied to the opening on the side into some convenient vase placed there to receive it.

Their social correspondence is far from being constrained; they are not great talkers, but what they say comes from the heart, and is honest. Their disposition is good, always chearful and contented, and not easily to be provoked. They never beg one of another, but ask for what they would have, and where it is in their power to comply they never refuse: a refusal therefore causes not the least uneasiness. Delicacy of sentiment and a refinement

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finement of feeling they are strangers to; yet, though cold in appearance, it is in their nature to be warm in their attachments. When they meet after many years absence, it is without any emotion, they hardly salute each other; and when they separate, seldom take leave; to this is to be ascribed the little sensibility this savage nation of solitary hunters discover on hearing of the misfortunes or death of their dearest friends; but those who are far advanced in years, and have long been friends, when they meet after a long separation, fly into each other's arms with such transport, that they change colour: and so much moved some have been at such a meeting, that they have become black in the face; and in this extasy of joy they sometimes even kiss. The Tungusian women have far more sensibility than the men; a woman is miserable at the death of her husband; and young widows are frequently with difficulty prevented from killing themselves in despair. Their fondling names are *Niki*, *Outa*, *Amenikan*, *Omimikan*, and *Kattoun*; that is, *my friend*, *my child*, *my little papa*, *my little mama*, *my good old man*, *my lord*. The
terms

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terms of reproach most commonly used are *Bouni* and *Tschilkour*; that is, *thief* or *devil*, and *accursed*.

If you make them a present, they hardly thank you; but though so unpolite, they are exceedingly grateful, often accompanying their friends on their journies for several days; nay, so far do they carry their gratitude, that they will, at their own expence, procure certain pleasures for their friends, which, according to their notion, constitute the chief good.

They can fast for whole days; but at times they chuse to atone fully for past fastings. They have no fixed time for meals, but eat when they are hungry, and take their repasts on the ground sitting on their heels. Every one who comes is welcome even to the last morsel. They do not pray either before or after meals.

The country swarms with a number of troublesome flies*; from which great inconvenience they defend themselves with the fly-flapper before described; but as this is not always sufficient, they carry small censers about with them full of charcoal, on which

* *Conops irritans* Linnæi.

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they burn some rotten wood : these they hang over their shoulder, or at their breast, according as the wind is, and as their occupation permits. The smoak indeed protects them from the flies, but it likewise has its inconvenience : it makes them quite yellow, and scents their cloaths in such a manner, that they are to be smelt at a great distance.

It has been already observed that cleanliness is not one of the Tungusian virtues. They never wash themselves, seldom clean the dishes, and when they do, it is with the first piece of old fur that comes to hand ; perhaps from a child's cradle. In lousing one another, they swallow the lice. The filth of the children is not at all disgusting to them : but their manner of cleaning the child's nose makes one almost sick to mention ; the father or mother takes the child's nose into the mouth, and, sucking the slimy humour out, swallows it. One may well suppose, that people in such a state of nature are not so nicely observant of decency as we are. The children often go quite naked ; even those who are at a more advanced age, adults of both sexes, sit round the fire without
any

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any thing on more than their small trousers; and thus they also walk out of their huts; but marriageable girls are rather more decent; custom authorises these manners, and renders them harmless; and as every adult is married, no bad consequence can ensue.

The life of the Tungusians of the chase is perfectly natural, temperate, and independent. They despise all our luxury, taste, and refinement. Coined money, except iron, has no value among them. Their wishes extend no further than for a number of children, health, and that they may arrive at a happy old age. They love their children affectionately; and indeed it is natural they should, for when they can no longer provide for themselves, they are indebted to them for their subsistence. But the Tungusian women are not fruitful; few mothers have more than four children; their hard manner of living perhaps is the cause of this, as likewise their giving suck to the child sometimes till it is four years old. They bring forth with great ease, and in a few days after return to their occupations; but they are

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not accounted pure before four weeks have transpired. Some friend gives a name to the child, without any religious ceremony. *Sebéminga*, *Ourkoundou*, *Lawinka*, *Atounga*, are the boys names; *Alanmour*, *Oyak*, *Jounguilbi*, are the most common among the girls. The children are kept quite naked in the cradle, they lie on rotten wood pounded, and are covered with an old piece of a fur.

Polygamy is allowed by the Tungusians: some men have five wives, but the generality only one. They have a strong desire to be their own masters; and this is one reason why they marry so young as to be husbands at fifteen years old, and mothers and widows at twelve. They purchase their wives. The *Séhouroun* or price of one among the Tungusian shepherds consists in cattle of all sorts, from twenty to two hundred. The Tungusians with rein-deer purchase their wives with deer; the most expensive of them cost twenty of these animals, and there are some who cost no more than one. A Tungusian of the fishery on marrying engages to pay the tribute for his father-in-law for two or more

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years to come. *Ischi* is the dowry of the bride, and is a quarter of the value of the *schouroun*; but besides this, when she is promised, she presents her lover with a dress, as a specimen of her good sewing and skill in preparing of skins. When the agreement is settled, they cohabit without any ceremony, but make a feast on their first going into their new hut. The Tungusians with horses, on this occasion invite their friends to feast on a horse; the Tungusians with rein-deer, on a deer; the Tungusians of the fishery invite them to the fortune of their pursuit; and oftentimes the feast consists of a wolf or a fox; but if they are so unfortunate as to meet with nothing else, they sit down contented to a dog, which is provided by the father of the bride.

Their diversion on these occasions, and on all festivals, consists in relating strange adventures, generally in ditties. They have both hunting songs and love songs; they dance to the sound of the *kour*, a very simple violin made of a board and three strings; the men amuse themselves mostly with running races, feats on horse-back, and shooting at a mark.

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These nomades, hardy, sober, active, and free from care, are acquainted with few diseases, and have none peculiar to themselves; yet they never live to a very advanced age. A person seldom reaches the age of seventy years. The infirmity which most commonly attends old age among the Tungusians is an inflammation in the eyes from the smোক; and the scurvy, from want of that exercise to which they have continually been used from their infancy. A severe small-pox has now and then appeared among them. About thirty years ago was the last time, and then its rage was dreadful. The priests are their physicians; their cures are simples, sacrifice, and magic.

They bury the corpse in its cloaths, and with it some tobacco, pipes, and several utensils: if it is a man, they likewise deposit his arms. The spot on which a person dies is his tomb, unless he chuses another place. The Schamans, and several other Tungusians, will not be buried at all, but desire to be exposed in the air. In this case they are covered with stones and branches of trees,
and

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and are hung up near the place where the corps of a Schaman has been deposited. Some desire to be buried near those of their family; others chuse a spot for the place of their interment near some tree, on which they have fixed their affection. The friends of the deceased bury him themselves, without any ceremony on the occasion; but after the interment, each one after another brings victuals and drink to the deceased; this rite they call *Schitourap*, and it is performed by placing what they bring upon the grave.

The Tungusians are of the Schaman sect. *Boa* is the name they give to the Supreme Being; *Bougui* their name for the devil; *Schaman* is the title of their priests and magicians.

OF THE INHABITANTS OF THE EASTERNMOST PARTS OF SIBERIA.

KAMTSCHATKA, that part of the continent of Siberia which extends farthest to the north east, was not known to the Russians till the close of the seventeenth century. The conquest of it could not be rapid, on account of its remote situation, the inclemency of the weather, and the fierce and independent spirit of the people. In 1690 the Russians first heard there was such a place; in 1696 they began to take possession of it. They discovered the islands of Kourili in 1710. In 1727 the expedition for Kamtschatka was undertaken by sea, under Bering, but was not completed before 1741. In this expedition they became better acquainted with the eastern and northern coasts of Siberia, discovered the islands situated between Siberia and America, and some of the Kourili isles, touched

at

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at the coast of Nippon or Japan, and even at the continent of America. Afterwards this country and some of the isles were visited by the *Promyschleniki*, or Russian hunters, by the *Kofaks*, and by some merchants; and by degrees some of the nations became tributary. Cape Tschouktskoi, or the promontory of Schélatk, and most part of the borders of the river Anadir, were known before Kamtschatka. Major Pawloutzky at the head of a detachment traversed great part of this country, and conquered it in the year 1738 and the following two or three years; but it was impossible at that time to keep in due subjection all the savage people of this vast country.

The same obstacles which stopped the entire conquest of this country, and prevented the possessing of what was conquered, of course impeded a perfect knowledge of it. For the attentive eye of the discerning observer, not having as yet penetrated the greater part of this country, we have nothing but a few unconnected accounts of it. Yet, imperfect as they are, they serve in some measure to give us a knowledge of the inhabitants; for their

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constitution and singular manner of living were too strange not to strike the mind of even the soldier and merchant, who penetrated so far for conquest and profit; but the nature of this cold, rugged country, and in part uninhabitable to the Europeans, has never been examined with sufficient accuracy to furnish a certain relation of it. Messrs. Steller, Kratzeninikoff, and Muller, of the academy of St. Petersburg, have given us these accounts, which are the best we have at present; but some travellers, who are not literary men, have furnished accounts as true and as interesting. The author of this work has collected every thing from them that had the least relation to his design, the authenticity of which could be depended on.

Among the different people who inhabit this country, the Youkaguirians somewhat resemble the Yakoutes in their language and manner of living. The Tschouktsches greatly resemble the most northern islanders; the Kamtschadales, the different Kourilians, and the inhabitants of some other eastern isles. The Koraiks participate of the manners of
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the Tschouktsches and Kamtschadales. Nevertheless, they do not resemble one another in so many respects as they differ, as well in their national manners, as their language, way of living, &c. It is therefore impossible to trace their origin or relation to other nations till we have a more exact historical knowledge of them, and more connected accounts. The author, having in view only their actual constitution, chooses to comprehend them under the name of The most eastern people of Siberia, not on account of their origin, which perhaps may be nearly the same, but on account of the proximity of their situations.

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the Tchoukchies and Kamtchadales. Nevertheless, they do not resemble one another in many respects as they differ, as well in their national manners, as their language way of living, &c. It is therefore impossible to trace their origin or relation to other nations.

THE YOUKAGUIRIANS.
THE *Youkaguirians*, or *Youkagues*, are even now a considerable people, who traverse in large bodies the most northerly parts of the territory of the Yakoutes, to the eastward of the Lena, from the river Yama to Kolyma, and even to the borders of the frozen sea.

It is pretended; that the Russians who conquered Siberia came to the knowledge of the Youkaguirians and of the Yakoutes at the same time; but as the former inhabited the most northerly, rugged, and inaccessible country, the first Youkaguirians that submitted were made tributary only in the year 1639, after having made a stout defence. Before this they had never seen an horse, whereas the Yakoutes had horses. We may therefore conclude, that the Youkaguirians must have possessed the country they now inhabit for many years.

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Five of their tribes at present pursue their wandering course about the lower part of the Yama. They are taxed at the rate of two hundred and eighty-seven bows, and pay their tribute at Oustyamskoi Simovie, about eleven hundred and eighty-four versts north of Yakoutzk. Four Youkaguires live in the neighbourhood of Oudyadenskoi Simovie, upon the lower Indiguirka, and upon the Alaséya, two rivers which empty themselves into the frozen ocean. These four tribes depend on Maséyiskoi Simovie, thirteen hundred and sixty-nine versts north north-east of Yakoutzk. Twenty of their tribes have settled in the lower part of Kolyma; and are computed at six hundred and seventy-seven heads. Seven of these tribes are called Youkaguires. They all pay their tribute at offices built for that purpose on the Kolyma; the last of which offices is situated one thousand nine hundred and fourteen versts to the north-east of Yakoutzk, and about an hundred versts from the mouth of the river Kolyma, in the frozen sea. The whole nation is taxed at the rate of nine hundred and sixty-four heads, but they
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are so dispersed in their deserts, that reckoning those who are not registered; women and children, we cannot compute the nation to be more than four times the number of tributary males.

In their exterior and their national customs the Youkaguirs resemble the Yakoutes; in their manner of living, the Samoyedes. Their habit partakes both of the Yakoute and of the Samoyède fashion. Their language has a number of Yakoute expressions, but not sufficient to be called a dialect of the Yakoute language: for these people, speaking each in their own tongue, do not understand one another. Their idolatrous worship is like that of the Yakoutes. They punctiliously abstain from any commerce with their neighbours, and always live entirely separate. This circumstance adds to the probability of the Youkaguirians being an original and distinct people.

They perform their perambulations in the same manner as the Yakoutes, and have their portable huts. Hunting, fishing, and their rein deer, furnish them with provision. It is pretended that the Antails, a race so called by

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the Koraiks, have only striped rein-deer. Their cookery is the same with that of the Yakoutes.

The Youkaguirians love drinking and intoxication more than any other northern nation, consequently tobacco and the intoxicating mushroom is much used by them. There are some who can eat four of these mushrooms at a time ; and Steller says, great care is taken to preserve the urine of those who have got drunk with them, for it has the same effect on those who drink of it as the mushrooms themselves. Both the Youkaguirian Schaman and the Tungusian Lamoutes before they are inspired swallow a large dose of this wine. The eating of these mushrooms neither causes a greater heat in the blood nor an acceleration of the circulation, but has such an effect on the nerves, that many all the time of their ebriety have a continual trembling, and become quite stupid in their old age. Under the influence of these vapours they imagine themselves to be of a gigantic size, and that they possess immense riches. Some lying on their backs sing songs full of
lively

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lively images; others utter the most extravagant prophecies, and rave about futurity. At the height of their rage they make a dreadful noise till they fall fast asleep. Some cannot bear the effect of these mushrooms, being so violent as to produce frenzy and downright madness; and they tell you, that this dreadful effect is the certain consequence of enjoying a woman when drunk; therefore the soberer people do all they can to prevent them from indulging both these excesses at once.

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is almost uninhabitable. It is without doubt the most horrid place of exile in the world. The pile of skulls for the greatest criminals. The

THE KAMTSCHADALES.

KAMTSCHATKA is a peninsula, formed by a chain of stony and barren mountains, which run toward the south south-west from that part of the continent inhabited by the Koraiks. It is bounded by the Eastern ocean, the gulf of Penschinskoi, and by the sea of Og-hotzk; in all probability the Kourili, a range of isles which in many directions extend as far as Japan, are a part of Kamtschatka. It is situated between about 51 and 62 degrees north latitude. It is not, therefore, its northern position that renders it so barren, but its situation so far to the east; for according to the most modern map it extends to the 174th degree of longitude. The soil is stony, full of cold springs, destitute of the smallest piece of fertile ground, and so cold even in the summer, that the earth is totally unfit for culture, and of itself does not produce a sufficiency for the cattle. To people accustomed to live in the European manner Kamtschatka

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is almost uninhabitable. It is without doubt the most horrid place of exile in the vast empire of Russia for the greatest criminals. The Russians have a few settlements in this peninsula; these are small Ostrogs, or buildings surrounded with a pallisade, and so disposed that they can protect their trade, and watch the exiled criminals. To these places they are obliged to send all the necessaries of life from great distances by horses, which are many days travelling, which costs the government great sums of money. It is very probable, that these rude mountains in times very remote were peopled by a distinct nation, by the Koraiks, who will be spoken of hereafter, and who inhabit the northern part towards the continent of Siberia, and by the Kamtschadales, who are settled in the southern part of this peninsula.

The Kamtschadales call themselves *Itelmainns*, that is to say *inhabitants*. Their peninsula bears the name of *Kamtschatka*, from a river so called which runs to the west, and which probably was named after *Kontsata*, a brave Itelmainn, who fixed his abode there.

History is unacquainted with their origin, for they themselves know nothing of it, nor of any events that have happened in their nation. To judge of them by their language, figure, and manner of living, they would be taken for a separate people, having some little relation to the different islanders in their neighbourhood. They know of no other nation but the Koraiks, and a few islanders, and lately of the Russians: their utensils are entirely different from those of their neighbours, and are as simple as the most indispensable necessity can conceive. Their manner of living is quite peculiar to themselves. These circumstances are a sufficient proof of the antiquity of the nation.

They are divided and called after names of the small rivers, on the borders of which they fix their habitations, and which they seldom change. The government has made divisions of them according to the Ostrogs where they pay their tribute, and which likewise serve as a guard over them. According to the survey in 1760, the Bolscheretchkoi Ostrog presides

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over eleven hundred and ninety-six male tributaries. These live in twenty-two Ostroschokis, or small fortified hamlets. Five and twenty Ostroschokis, consisting of 938 heads, are under the lower and higher Ostrogs of Kamtschatka. Twenty-six Ostroschokis, of 940 males, depend on the Taguiskoi Ostrog. As this calculation is exceedingly moderate, we may safely treble the number to come at the true account of tributary heads, including women and children; and, were we to make the number even four times as great, the inhabitants would be but few for such an extent of ground; and still fewer, if we consider that in the most northern Ostrogs the Koraiks belonging to them are included in the enumeration of the Kamtschadales. In the years 1768 and 1769, the small-pox carried off a great number; and as this calamity happened eight years after the survey, the diminution it occasioned makes the aforesaid estimate of this people probably right.

The Itelmainns are for the most part of low stature, with broad shoulders, large heads, long flat faces, flat noses, small eyes, thin lips,

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lips, and short legs. They are stout walkers, exceedingly hardy, insensible to change of weather, and indifferent as to their manner of living. The women have black eyes and eye-brows; their skin is rather delicate, of a lively red complexion, a pretty hand and small foot, and they are in general very well made.

The Kamtschadales have a lively imagination, a strong memory, and such a genius for imitation that they can copy with ease whatever they see. Their songs and tales are full of wit and pleasantry. They are great mimics, and take off the way of speaking and motions of strangers, and turn them into ridicule. They pay very little regard to the customs of their ancestors; but when they change in any respect, it is commonly for the worse, as they are more apt to follow bad examples than good. They seldom give themselves the trouble of reflecting, and forget their faults too soon to improve the future regulation of their conduct, for which they have no manner of concern. Their curiosity is

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unbounded,

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unbounded, inasmuch that dreams are such serious affairs to them as to attract and employ their whole attention. Love is their predominant passion, and good-nature their chief characteristic: these form a strange contrast to their negligence and insensibility, which make them despise all the other pleasures of life, and even life itself. Poverty gives them no concern; and nothing but the calls of hunger can drive them to the chase; and then they seldom go so far but they can return to pass the night in the arms of their women. They care not how their meat is prepared, so it does but fill their stomach; nor of what quality their liquor is, so it does but intoxicate them. They talk with regret of the happy times of their ancestors, who could walk up to the ancles in the overflowing of a drunken debauch, whilst in their days they can scarcely wet the sole of their foot. Their immoderate lust proceeds even to bestiality; and the men, contrary to the custom of other eastern nations, make themselves the voluntary slaves of the women to gratify their lascivious desires. Pederasty is practised almost publicly. The women too are

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as much addicted to a profligate libertinism as the men; and not only indulge with their own nation, and expect such a return for every service they do to strangers, but also pursue unnatural means to gratify their passions. The Academician Steller, who was among them a long time, attributes this insatiable lust to their daily use of half-rotten fish, fish-roe, rancid fat, and onions; but especially to their excessive indolence.

They have a very confused notion of honour and shame. Kind treatment has no effect on them; therefore, to render them more civilized, less knavish, and more serviceable than they naturally are, they must be treated with severity. Pleasure and inaction are their only objects; they therefore steal nothing but women and dogs, which formerly were the continual causes of national war. They are cowardly and base to an excessive degree, gratifying their revenge only by the darkest and most secret means. The least apprehension of danger drives them to despair; and as they have no hope about futurity, they fly to suicide as a relief, not only from

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present, but even from imaginary, evil. Not only those who are confined for some offence, but such as are discontented with their lot, prefer a voluntary death to an uneasy life, and the pains of disease. The ancient people of the North used to kill men when they became through old age a burthen to themselves and to society *. The Kamtschadales dispatch themselves when any disease has rendered them infirm. They have not sufficient courage to bear any great pain, but always have recourse to suicide; a never-failing cure for every suffering. If a woman brings forth twins, they commonly kill one of them, likewise every weak child, and such as are born with any defect. If a woman finds her pregnancy an inconvenience to her, she endeavours to effect a miscarriage, that she may more easily renew the indulgence of her desires. The sick and malefactors meet the most terrible deaths without any emotion.

* Νόμος ἐστὶ Σαρδῖας τὰς ἤδη γενησκότας τῶν πατρῶν οἱ πατέρες βοτάλοις τέλεισις ἀπέρου, καὶ ἰθαπτον, αἰσχρὸν ἡγούμενοι τὸν λῆαν ὑπεργήρω ἔσθαι ἔτι, αἰς πολλὰ ἀμαρτίαις τῷ σωματι τῷ διὰ τὸ γῆρας πεποννημένος. But then, τῶν δὲ αὐτῶν ἐστὶ νόμος τοιοῦτος. Ἀργίας ἔσαν δικαί, καὶ τὸν ἐκτὴν ἔσθαι ἔδει κρίναι, καὶ δίδοναι τὰς εὐθύναις, ἀποδοκνύειν, ὅτιν ἔσθαι.
Ælian. Var. Hist. lib iv. cap. 1.

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The Kamtschadales have no knowledge but what they acquire in their narrow circle of life, and in pursuance of the impulses of nature. They have neither letters nor hieroglyphics. Their language is national and peculiar, though inclining to the genius of the Mongolian, and is very difficult to learn, as it adopts no foreign term. When they are obliged to name things which exist neither in their language or their constitution, they invent terms more or less analogous to those of their language which express nearly the same matters, or have a connexion with something in use among them. They count by tens; and are such poor arithmeticians that they cannot arrive at that number without using their fingers. When they would express a quantity which to them appears beyond the reach of numbers, they drop their fingers, or take hold of their hair; as much as to say, the number exceeds that of the hairs on my head.

Their solar year is divided into the summer and winter years; and these into *tava* or lunations, which are called after some cir-

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cumstance in nature: for example, *Koa-kouatsch* is the month in which the cuckow is first heard. But they take no account of the days. Every memorable event is an epocha: such is the epocha of the revolt, the epocha of the small-pox, &c. And from these they count their years.

Their societies are distributed into families. Every family has a separate Ostrofchok or hamlet, consisting of a few small houses; and situated in general near some river. When a young man marries, he removes into the hamlet to which his bride belongs. When a village becomes too populous, they separate and form a new village; but always on the same river by which the primitive branch is situated. The oldest of these villages, from which collateral hamlets are sprung, enjoys some prerogatives, as pretending to have been the abode of one of the sons of the founder of the Kamtschadale nation, who must be a descendant of their God Koutka. They pay a deference to old men of the villages; but their authority is very confined. They have no punishment but for theft and murder. The fingers of a thief are burnt, that he

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he may be known and detested ; a murderer is delivered into the hands of those whom he has injured, who may, and often do, make him suffer the most cruel tortures.

Formerly whole villages were often in a state of warfare, which arose from their frequent attempts to carry off the women from one another's hamlets. These hostilities furnished opportunities of aspiring to the dignity of *Toyons*, or chiefs of parties, who concerted measures to be taken against the enemy for bringing off their women and dogs, and other effects. They were likewise often engaged against the *Koraiks* with various success. They never attacked the enemy in the open field, either in their national wars, or in their different revolts ; but always endeavoured to surprize them in their dwellings, or force them to quit advantageous posts, where they dared not attack them. When a village was blockaded, and had no hope of dislodging the enemy, it was common for the men, first to kill all the women in the place, and then themselves ; knowing, that, were they to surrender, they would not meet a better fate. The bow and arrow, the pike, and the club,

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club, are all their offensive and defensive arms: their pikes and arrows are pointed with bone instead of iron.

Their present situation does not allow of these hostilities. The political relation in which they stand is almost the same with that of the other Siberians. They have Russian overseers, and are obliged to give hostages for greater security. Every tributary male must furnish a sable skin, or any other skin so it be in quality or quantity equivalent to a sable: the commissaries sometimes even accept of an equivalent quantity of the plant * of which they make brandy.

From time immemorial the Kamtschadales have dwelt in fixed villages. Formerly they had a custom of fortifying their habitations as well as they could, by surrounding them with pallisadoes, ramparts of earth or heaps of stones. The Russians have given these fortifications the name of *Ostroschoki* or redoubts; and this denomination is still used,

* *Heracleum Sibiricum* Linn.

though

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though the Kamtschadales are no longer allowed to intrench themselves in their villages.

The great number of demolished villages every where to be met with, would lead one to suppose that the nation of the Itilmains must formerly have been far more populous than it is at present.

Every family has its summer and winter house. The Kofoutch or winter house is in form of a square; a hole five feet deep is dug, which is surrounded with pallisades, and covered with rafters laid a-cross, branches of trees, hay, and earth. To get into the house they descend through a hole at the top by means of a balk with steps cut in it; opposite to this on the other side is another hole; each hole serves as a door, a window, and a chimney, for the smoke has no other passage, and the light and air no other entrance. The *Pebins* or summer-houses are built like pigeon-houses of balks, about two fathoms from the ground; some are built in a circular, others in an angular, form. The balks inclining

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inclining to each other at top give these huts the form of a cone. The walls and roof are made of wood, and thatched with long grass. They are very small, and built close to one another, so that boards are laid across as bridges of communication. As these huts are not very strong, a brisker wind than usual makes them shake backwards and forwards. They are obliged to build in this elevated manner, on account of the moisture of the ground in the summer-season. At the bottom of these huts they tie their dogs.

Their manner of living is very poor. In their winter huts their sleeping places are separated by poles, and grass mats are their bedding. Their Koatschthats and Baidars are boats made of wood fastened together with whale-bone. Their sledges are of the same width with those of the Ostiaks and Tungusians, pretty long and very light, and are drawn by dogs. The shoes they make use of to walk on the snow are the same with those of most of the other northern nations. Their budgets are made of the intestines

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tines of some large fish; their other vessels of wood, and birch bark. Formerly their hatchets and knives were made of stone, which they rubbed till they became sharp, and their needles were made of fish-bone; but now they have kettles, hatchets, knives, needles, &c. and some have even different vessels of metal, and ornamented with Japan varnish.

They have adhered more to the customs of their ancestors in their food than in any thing besides. The Kamtschadales, as well as the Tungusians and other Siberians, eat all kinds of quadrupeds, birds, and fish, excepting lizards, &c. Dogs and mice they eat only in times of scarcity. The bodies of whales, sea-dogs, and other sea-animals, which they find on the shore, are exceedingly agreeable to them. They use wild roots and fruit, and dry fish, roots, and different kinds of flesh, for winter provision. As they have no domestic animals, they feed less on beasts that die of themselves than the other nomadic Siberians. The way of preparing their victuals is as extraordinary as disgusting.

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ing. In spring they eat the pellicle found under the outer bark of the birch and willow trees, mixed up with fish roes; and to this it is owing that the excrements of this people in that season resembles tan. Their *Selega* is a mess composed of wild fruit, roots, and the sugar plant*, fried with the fat or oil of fish. *Tokala* are the backs of fish dried in the air, and eaten raw. *Tschoupriki* are fish prepared in the smoke. Their *Hourgot* is the broth of fish that have rotted in holes made in the ground for that purpose, in which they let them putrify to such a degree that they are obliged to take them out with wooden bowls. This nasty ragout diffuses the most disagreeable of all stench; but to a Kamtschadale the most agreeable of odours. They scarcely make any use of salt; and bread is entirely unknown to them.

Water is their common drink. In the spring they take the juice of birch; they make a kind of tea of the leaves of *Lyfi-*

* *Heracleum Sibiricum* Linn.

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machia or *Onagra* *; which they likewise use in their soups, and as sauce for fish. The men are fond of intoxicating themselves. Formerly they could only indulge themselves in this pleasure by means of the juice of the intoxicating mushroom † boiled with the leaves of *Onagra*; but at present besides that they have tobacco, which they smoke for the same purpose, and which they are extremely fond of. The *Kofaki* moreover furnish them with a liquor of their own, a kind of brandy, made of the fermented leaves of the sugar-plant, and the juice of different wild fruits. The women never intoxicate themselves, but prefer those pleasures which are best enjoyed when the senses are most free from disorder.

The antient dress of both sexes was different in many respects from their present fashions. They have indeed preserved its rational costume, but have admitted a great

* The Kamtschadales call it *Kypri*. It is the *Epilobium*.

† Before spoken of in describing the *Ostiaiks* and *Youkaguirians*.

imitation

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imitation of foreign dresses. A Kamtschadale dressed after the ancient manner of his country wears about his waist next his skin a girdle of fur, handsomely embroidered, to which is tied a bag before, and behind a skin apron; so that they go almost entirely naked. At present, when at home, they often sit in this undress. Formerly they went so clad to the chase, and to the fishery in summer. They now wear shirts, but still have the girdle over them. In winter they put on breeches and drawers. The drawers are made of leather, and fit close to the thigh: they fasten below the knee. The breeches are made of skin, the fur on the outside, and reach to the heel. Formerly they wrapped the feet in twisted hay, or wore socks and buskins next the skin: at present many have stockings. Their boots and shoes are made of the skin of sea-dogs, or of the skin from the feet of rein-deer, with the fur on the outside; some are made of fish skin. Their best shoes are made of shreds of different skins and dyed furs, which are well sown together, and are prettily embroidered, and fastened round the ankle. Their

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waistcoats formerly consisted of two fur-shirts, which came next the skin; at present they first put on a shirt of linen, cotton, nankeen, or silk; all which different stuffs they buy of the Russians. The Parkis are under shubes in the form of shirts, at the top of which is a hole just large enough for the head to pass through with difficulty: the sleeves and skirts reach to the knees. They usually wear only this shube, which is generally made of the skin of rein-deer, or of sea-dogs, and is dyed a brown colour in the inside with the bark of the alder-tree; at bottom it has an elegant border three or four inches in breadth, after the Tungusian fashion, adorned with fringe and bunches of fur. They wear this habit sometimes on one side, and sometimes on the other, but mostly with the fur inwards. The Kouklanka is the upper shube; it likewise resembles a shirt in its form, but is open above and below, and made most commonly of dog-skin, sometimes of rein-deer skin. This shube is longer and fuller than the other, and reaches down to the feet. The neck is adorned with the long and bushy hair of dogs; and, as well as the bottom and the sleeves, is orna-

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mented with a broad border of fur or embroidery, which always has a fringe, and such a number of tufts of hair, that it gives the habit a most savage appearance. To the neck is tied a kind of bag made of fur, with which they can cover the head after the manner of the Ostiaks, and which hangs behind; before is tied a piece of dog's-skin, which in the night they put over the face. This last fur they wear with the hair on the outside. Formerly they had winter bonnets, made of birds' plumage; and some wore straps round the head, to which were fastened shreds of fur. In summer they used to wear a cap of wood or bark, or the ends of wings made of different birds; these feather caps are in every respect the same with those worn by the inhabitants of the continent of America, which is situated to the east of Kamtschatka. At present the Russ caps are in use among the Kamtschadales.

The women wear breeches, and of late shirts, stockings, shoes, buskins, under and upper shubes the same as the men. The Kouk-lankis

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lankis of the women have a pointed piece hanging behind. These upper shubes are mostly adorned with borders of fine furs, more finely embroidered than those of the men, and so contrived that they can be worn either with the fur on the outside or inside. They wear gloves even in the night-time. Formerly the girls dressed their hair after the Tartar fashion, dividing it into different tresses, which they let hang over the shoulders and back; at present they divide the hair at the top of the head, and plat it at the neck, where it is adorned with ribbands, beads, &c. The married women formerly platted their hair into a number of separate locks, which at the end were tied together, and to which they added a quantity of borrowed hair. At present they wear handkerchiefs about the head, or else such caps as are worn by the women in Russia*. Their necklaces, which are now of glass beads, were formerly made of fur, ornamented with tinsel trinkets.

* It has an elevated picked point, and is called by the Russians *kakoschnik*.

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At present it is the fashion for the women to dress themselves entirely in the Russian mode. Their full dress cloaths are of cloth of different colours. The men even wear cloaths with buttons, and boots after the Russian fashion. The women when dressed out wear silk shifts with ruffles, slippers, Russ Sarafanies, and a kind of turban made with a silk handkerchief wrapped round the head. This dress costs at Kamtschatka at least a hundred sables, or fox skins, which the husband procures by such means as he is able, and frequently by borrowing from his relations. Formerly they never washed themselves, at present they even make use of red and white paint; the latter is made of rotten wood and Russian glass calcined*; the former of a sea-weed† and grease, with which they rub their cheeks.

The men pass the greatest part of their time in debauchery and idleness, and give themselves no concern about any thing whatever. If they pursue any employment it is hunting, fishing, and looking a little after their

* Selenites.

† Sertularia.

household

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household affairs. The chase furnishes them with fables, foxes, and other game, but is always attended with danger. It is a fortunate season to the most expert hunter, if during the winter he gets ten foxes. They are very dextrous at fishing, and are well acquainted with the proper seasons for it. Their nets are made of the stamina of nettles. Their forks with three prongs are the same as those used by the Tungusians, and they fish most commonly in their canoes. At other times they employ themselves in building huts, forming different wooden utensils, cutting wood for fuel and building, and making bows and arrows. The points of the latter are made of a piece of cast iron from some broken kettle, which they can work without fire. They cut grass for mats; and, contrary to the custom of all other nations, the business of the kitchen belongs to the men. They assist one another as far as lies in their power, not out of any selfish motives, in expectation of a return of services, but from pure friendship. They barter with the Koraiks, fables, fox and white dogs skins, and the intoxicating mushrooms dried, for rein-deer skins and

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other furs. Some of them go into the service of the Koraiks, in expeditions to the islands near Kamtschatka; others accompany the Rus's merchants who trade thither, and are very useful to them, serving at once as sailors, hunters, and interpreters.

The employment of the Kamtschadale women is tanning, making threads out of nettles, mats and baskets, drying the fish, preparing isinglass, and roots, berries and plants for provision, especially the plant which has the sugar juice. To dress the skins, they commonly first scrape the hair off, then rub it with grease and fish roes, and squeeze it by twisting it in their arms. To make shammy leather of the skin of rein-deer they let the skin ferment with the bark of alder tree, and a decoction of the same bark. The Kamtschadale women are excellent seamstresses; they stitch and embroider admirably well, and make an indiscriminate use of thread and the tendons of animals. Formerly they had nothing to work with but bodkins made of bone; afterwards they procured some needles from Japan,

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Japan, and at present from the Russians. The thread of nettles is only used to make cord and netting for the fishery. The skin of whales and other fish serves to make isinglass of. Those who are in possession of rein-deer leave the care of them to the women, who likewise look after the dogs.

Though they imitate the Russians in a great degree, yet the Kamtschadales have a number of peculiar customs, some of which are very extraordinary, and which must always be retained as they arise from the nature of the country and the inclemency of the climate. They prefer the procuring of fire by friction to the use of flints and spunk. They make a small hole in a piece of dry wood, in which they turn a stick so rapidly between their hands that it takes fire. Pounded hay serves them for tinder. As dogs are their only domestic animals, they have a great number, and put a high value upon them; they feed them with the bones of game and fish. These dogs are large, stout, and very much like wolves. Besides the use they are of in hunting, they draw the sledges: one of them can draw the weight

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of eighty pounds. They put them two by two, and according to the weight they have to draw, or the journey they have to perform, they put four, six, or eight to a sledge. Where there is no beaten track the guide goes before to make a road with his long and flat shoes. In travelling up an ascent one is obliged to walk, not to fatigue the dogs, but in going down a descent they run with such rapidity, that one's neck is in no little jeopardy. They perform a journey of a hundred versts in fifteen hours, without stopping on the way. The Kamtschadales sleep quite naked on mats and their shubes, covering themselves with their cloaths. They are a dirty, lazy race, and so careless, that they often find themselves exposed to the most extreme indigence. They eat out of the same vessels with their dogs, without cleaning them. They are commonly covered with vermin, and amuse themselves as the Tungusians with swallowing them. They let their nails grow to their natural length, which are always covered with all manner of nastiness. Before the Russians furnished them with iron and brass kettles they prepared their victuals
by

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by putting heated stones into a trough, and thus boiled their meat, fish, &c. Besides painting themselves, the women endeavour to make themselves handsomer and more agreeable by plaistering on their faces the thin skin or cawl which covers the entrails of a bear. Some of these ladies affect to wear veils, and modestly turn away their eyes from a man they are not acquainted with.

In former times they ate whenever they were hungry, but now they have stated times for meals. As what they eat is always cold, their teeth are very fine. Every one has his share before him on a piece of board for a plate, and uses his fingers for knife, fork, and spoon. They eat and drink amazing quantities. When they lie down to sleep, they always place by them a vessel full of water, which they generally empty in the night-time. Notwithstanding they are so poor they are very hospitable; but their hospitality is original. The host to do the honours of the house heats his winter apartment to a considerable degree, and by never ceasing to press his guest to stuff down his shocking victuals, forces

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forces him to swallow such a quantity of it that he must vomit, and the more he vomits the more he is pressed to eat. When a man has done such justice to his host's entertainment that he can neither eat nor vomit any more, he has secured to himself every service it is in the power of his entertainer to do him. But these feasts are not common. Sometimes they bring presents afterwards to the host; but he who treats, always expects to be treated in return. This custom is a very necessary one among people who have no commerce by purchase or exchange. To kill a bear is to perform an heroic deed. On this occasion the courageous huntsman invites his friends to a feast, which consists of pieces cut out of the lard of the bear, and handed round among the guests, each of whom grasps it in his hand, takes a bite, and passes it to his next neighbour.

In their social life the men secure the affections of the women, by rough and free caresses, by little assiduities, and by acts of submission and obedience. But the men among themselves take no manner of
notice

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notice of one another, either by bowing, shaking hands, or other salutations. Their abusive words are *Koscha*, *Kodugbwitsch*, *Kana*, *Kaiktshitsch*, that is, dog, hanged villain, devil, poxed, and especially accusations of preposterous lusts.

Their diversions consist of feasts at which they eat and drink, sing, whistle through a pipe made of a cabbage-stalk, dance and tell stories. Singing is the most favourite amusement of the women. Their voices are agreeable, and their songs are either national, or composed extempore. The Kamtschadale dances are pantomimic, like those of the Ostiaks. They have also Kourilian dances, which they have adopted from those islanders. Sometimes both men and women join in one dance, at other times each dance apart. The exploits of their gods and heroes, and the adventures their ancestors and themselves have met with in the chase, are the subjects of their tales and fabulous stories.

A Kamtschadale marriage is performed without any ceremony, or religious rite; to
catch

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catch a girl is their term for marriage. Every one may have as many wives as he pleases, but few choose to be slaves to more than one. The man makes love to the girl in her parents' hut, by being assiduous about her, and doing every little service in his power. If he is so unhappy as not to please, his services are no longer accepted. During the time of his courtship, the lover is always on the watch for an opportunity to *catch the girl*; that is, to introduce his collar into her drawers. The married women in the room endeavour to frustrate his attempts by every means in their power, even by striking him with more violence than bare raillery admits of. After this piece of gallantry, the young people cohabit, without any more ceremony, and continue in the hut of the bride's parents.

The Kamtschadales* set no great value on the virginity of their brides; and hence proceeds the generosity with which the Kamtschadale girls bestow their favours on the

* Like the Brafilians and other Americans; and the antient Thracians, according to Herodotus.

Ruffians,

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Russians, having no reason to fear any reproaches on this head from their future husbands. The Kosaks and soldiers of the garrisons had formerly little scruples at their service. A widow will never get married again, till she has first expiated all her sins, by admitting some favourite to accept her favours. And as it is the belief of the natives, that the same fate must attend the expiator as befell the late husband, were it not for the Rus soldiers who are under no such apprehensions, they would continue in a state of widowhood the remainder of their days. Although both married men and women carry their caresses to the greatest excesses, yet they are jealous to such a degree, that they often put an end to one another's existence by open violence or secret poison. Some are more prudent, and content themselves with changing away their faithless wives, or giving them up to their favoured paramours. As there is no excess of licentiousness unpractised among the Kamtschadales, there is no attention paid to consanguinity in their amorous commerce, excepting that of parents and children.

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Though many women do all they can to disqualify themselves from breeding, there are some who on the contrary ardently wish to be mothers; and to that end make use of superstitious means. Some swallow spiders; others call in to their aid magicians, who perform a great many ridiculous ceremonies to render them fruitful; and this solemnity supplies the want of ceremony at their weddings. The Kamtschadale women are in general fruitful; some have as many as ten children, and they commonly bring forth without much pain. Some friend, who calls in to see them, gives a name to the child. The most common names are Kosko, Pikangour, Aphaka. They have a very tender but ill-directed affection for their children, who, so far from being obedient to them, treat their parents with harshness and cruelty.

The Kamtschadales are in general strong and healthy. Some of them are maimed, either by falling from some high rock, or from accidents in travelling, which they are always in danger of from their sledges being so very easily

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easily overturned. The scurvy, abscesses from bad humours in the blood, the venereal disease, the pleurisy, mortifications, the jaundice, and inflammations in the eyes, are their most common distempers. For the scurvy they eat wild berries, and raw fish. The venereal disease was known to them before the Russians arrived among them. The inflammation in the eyes proceeds from the dazzling whiteness of the snow. They formerly inoculated their children for the small-pox, by scratching the face with a fish-bone dipt in variolous matter. As this distemper made no appearance for a number of years, they neglected this salutary practice, when in 1758 it was unluckily brought there by a soldier, who had been a long time cured of it. This scourge of the human race then raged in so dreadful and fatal a manner, that it swept away two thirds of the nation.

Formerly they abandoned the hut wherein a person died, believing that the judge of the infernal world had paid a visit there, and would not leave one alive therein; but as the building

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Building a new hut was attended with a deal of trouble; especially to them who had neither hatchets nor pick-axes, they had recourse to other means, which were to carry the sick out of doors. At present this custom, convenient to those who are well, but cruel to the sick, is not so common, though they still have an aversion to such huts as people have died in. Those who formerly died in the open air were soon devoured by the dogs; at present they mostly bury the dead. If a child dies in its infancy, they put the body in the hollow of some tree. Those who have performed the office of burying the dead, imagine themselves to be pursued by death; and, to deprive him of all power over them, they pass twice through a ring made of platted grass, and take two birds, one of which they kill, and eat the other. After this they eat a fish to the memory of the deceased, the fins of which are thrown into the fire.

Their ancient national religion is Shamanism. Their idolatrous worship is almost the same as that of the Yakoutes. *Douf-taëghschirsch* and *Koutka* are the names of the

Supreme

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Supreme Being. The devil is called *Kanna*; and their idols *Nousaoutsch* and *Kamouli*; these are made of wood, and placed opposite to the window. The *Guispabas* are their magic priests.

The Kamtschadales have very little respect for their religion, and very little veneration for the Supreme Being. Their strong bent to imitation has made them embrace Christianity, so that at present there are few who are not converted. But they make no better Christians than they were idolaters; they neither fear nor love God; the very idea of a providence appears to them ridiculous. All their notions concentrating in sensuality, they have no conception of a paradise destitute of an indulgence of their present desires.

THE KORAIKS.

KORA, the name of a rein-deer in the language of this people, is most probably the etymology of their own. They call themselves Koraiks and Koriaks. They inhabit the northern coast of the gulf Penschinskoi, and the most northern part of Kamtschatka to the river Anadir. Their country extends Westward from the river Olomon (which runs into the Kolyma) as far as the Indian ocean. Their neighbours are the Kamtschadales, the Tungusians, the Lamoutes*, and the Tschouktsches; the country which they perambulate in their nomadic courses is rude, marshy, full of small rocks, and in many places absolutely destitute of forests.

The history of this savage people is enveloped in the thickest darkness. They have

* See above, p. 70. 125.

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no knowledge of it themselves; are without the least degree of education, without the art of writing, or letters of any kind; and were not known before the Russians subdued them. The history of their southern neighbours makes no mention of them; whence it is natural to conclude that they must have occupied that country from times very remote. A circumstance that adds more weight to this conjecture is the great resemblance there is between the Korais and most of the islanders in the Indian ocean; and even the inhabitants of that part of North America which lies about the gulf Penschinskoi. The same remark has been made in relation to the Tschouktshes, who likewise have a great resemblance with several of the North American tribes. There is nothing more probable than that all these different nations are American colonies. Perhaps in some great revolution of nature in this our globe a violent irruption of the sea has divided the continent into two parts, and formed that great cluster of islands between them, and thus these tribes may have been separated from their American brethren. But

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we can only make conjectures. A total want of historic facts, and of a more perfect knowledge of the people who live on the other side of this gulph, an entire ignorance likewise of their language, and the language of the people who form the nations of the most eastern part of Asia, are, and some perhaps ever will be, so many barriers to our arriving at any degree of certainty on this head.

The Koraik language has a near affinity to that of the Tschouktches, and of some of the neighbouring islanders; yet it has so many terms and expressions peculiar to itself, that it may with equal propriety be looked upon as a particular language, or a dialect of the before-mentioned people. The words are long, pronounced very fast, and have a disagreeable sound.

They divide the year into the different seasons, and take no note of the lunations.

The Koraiks are of a short stature, have small heads, little eyes, a round and meagre face, flat noses, their hair and beards black,

in

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in general very little beard, and their eyebrows long. They are of a slow and dull comprehension, have a high opinion of their country and constitution, are courageous, suspicious, and revengeful; but, for the most part, laborious, sincere, susceptible of friendship, and faithful to their superiors.

Before the conquest of them by the Russians they knew no subordination; riches alone conferred prerogatives among them. At present their political constitution is the same with that of the other Siberians. They pay their tribute in furs, &c. but they are not so strictly governed as the nations just spoken of, especially the wandering Koraiks, and consequently a computation of their numbers cannot be made with any exactness. To all appearance this nation is not more populous than that of the Kamtschadales.

The Koraiks are divided according to their manner of living, into the settled and the wandering, which are pretty equal in point of numbers. They speak a different dialect, and for the most part do not treat one an-

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other as two bodies belonging to the same community, but as open and avowed enemies.

The manners of the settled Koraiks are by far more gentle than those of the Nomades. They occupy the southern part of their country near the gulph Penschinskoi, and have some settlements even in the very peninsula of Kamtschatka. Their huts are constructed exactly like those of the Kamtschadales, and their way of living is entirely the same. Their dress scarcely differs at all from the national dress of the Kamtschadales. The Koraik women have a custom of making lines and different figures in their faces, like the Tungusians. Their victuals are the same as those of the Kamtschadales, and their manner of dressing them quite as nasty.

The chase and the fishery are their chief occupations. They are more active and laborious than the Kamtschadales, especially in the chase. Cookery is here the woman's business, and not the man's as among the Kamtschadales. When they have any more furs than they want they part with them
to

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to the wandering Koraiks, in exchange for the skins of rein-deer, of which they make their cloaths. Every family has a few rein-deer, but never more than are necessary for their journies. The women make the cloaths, dress the victuals, prepare the skins, dry the provisions, &c. In every respect their employment is the same as that of the Kamtschadale women.

Their social manners are not agreeable, though they profess a great deal of friendship. If any one comes to see them, he is exceedingly welcome, and treated with the best of every thing they have; but they do not force him to stuff himself with food as the Kamtschadales do. They keep their huts exceeding hot, and the women while in them go quite naked. In winter they travel in sledges drawn by rein-deer, not unlike those of the Laplanders, and the other northern nations. They manage the rein-deer by leather thongs, to which is tied a comb, which, by pulling the thong, pricks the neck of the rein-deer. They sometimes put two rein-deer abreast, and make a journey of

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a hundred and fifty versts in a day. In summer they travel on foot, for it is not their custom to ride the rein-deer.

The wandering Koraiks travel over the northern part of this country in the environs of the river Anadir, near the Tschouktsches, and they often come as far as Kamtschatka. Their disposition is so wild and untractable, that it would be very difficult to bring them into any manner of subordination. The very suspicion of such a design would be very dangerous.

Their yourtes or huts are made of bent poles, like those of the Barabinzes, but smaller, and covered with the skins of rein-deer. In the middle of the hut are four small posts, to which the dogs are tied, and it is in the middle of these posts they cook their victuals. The vicinity of their situation enables the dogs to get at the victuals and help their masters in emptying the kettle. The wandering Koraiks cloath themselves in the same manner as the settled Koraiks and the Kamtschadales; but they shave
their

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their heads, and pluck out most part of the beard.

The chief employments of the wandering Koraiks are the care of their rein-deer and the chase. Fishing does not answer, as they are not expert at it. The poorest of them possess about fifty rein-deer, some have a hundred, the richest from one to two thousand. With these herds of rein-deer they travel over their deserts and mountains, without any apprehensions of meeting with rivers or forests, so they do but find moss on the ground, that being all that is necessary for the subsistence of the rein-deer. They do not milk the female rein-deer, of course they have no such thing as cheese. Even the wealthiest of the Koraiks never kill one of these quadrupeds unnecessarily, unless it has some defect, their kitchen is supplied with those which have died by some disease, or to which some accident has happened; to this it is owing that their herds become so large, and for the same reason a great stock is necessary for their subsistence. The poor go into the service

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service of the rich, and join their little herds to those of their masters. Every sort of game is agreeable to them. The women gather roots and wild fruit. Whatever provisions they find are consumed immediately, for they have not a thought of laying up against any exigency.

The wandering Koraiks are much more wild, hardy, and dangerous than the settled. They very often make parties to seek adventures, and plunder some of their neighbours, or less turbulent countrymen. Before they enter on an enterprize, they always drink of the decoction of the intoxicating mushroom, to inspire themselves with more intrepidity and courage. Their arms are the bow and arrow, the lance, and the club. There are some who go to the chase and on their expeditions with no other arms than a stick. All their military art consists in falling on their enemy unawares. Theft, rapine, and murder, if committed among themselves, are criminal: if on another race, or upon strangers, they are heroic actions. Their greatest happiness consists in passing from
one

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one station to another, and seeing their numerous herds of rein-deer. When a herd has increased too much, they divide it. There are few Koraiks who have herds so small that they are able to count them; and yet if only one strays, it is immediately perceived,

The Koraiks are all polygamists; some have four wives. They do not purchase them; but, like the Kamtschadales, they first endeavour to gain their affections, and then to catch them. The rich marry among themselves, without paying any regard to consanguinity; the poor are obliged to get wives from among the poor. The wives of the settled Koraiks live in the same hut with them; those of the wandering are distributed among their different flocks, so that each has a flock under her care. These latter are exceedingly jealous, and torment their unhappy wives in a most cruel manner. Even an ill-founded suspicion sometimes drives the husband to sacrifice his innocent wife to his furious jealousy; and
the

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the suspected gallant falls likewise a victim to his rage. The settled Koraiks err as much on the other extreme ; for their complaisance towards their wives is unbounded. They are happy to see them charm strangers ; and the caresses the wife receives is so much pleasure bestowed on the husband. They offer their wives and daughters to strangers as companions for the night. An acceptance of such offers is esteemed the greatest mark of friendship, and a refusal of contempt, which highly displeases them. We find a similar custom mentioned in the book of Baruch *. Herodotus imputes the like to the ancient Babylonians ; and it still obtains among some of the South Americans. Yet this politeness is attended with some inconvenience to the stranger thus entertained : for, first of all, his polite bed-fellow makes water in his pre-

* *The women also with cords about them, sitting in the ways, burn bran for perfume ; but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow that she was not thought as worthy as herself, nor her cord broken.*
Baruch vi. 43.

fence,

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fence, and offers him a bowl of it to wash his mouth with.

The old women name the children. They never swaddle them, and have no cradles; the woman suckles her child till it is three years of age. The wandering Koraiks make their children presents of rein-deer, with a view of making them good shepherds in their youth. A woman remains in the house ten days after lying-in.

They take great care of the sick, and have recourse to their priests to cure them by a charm.

The wandering Koraiks burn the bodies of the dead. This custom is not uncommon among the settled Koraiks. They build up a pile, and carry the corpse thither on a sledge drawn by rein-deer, dressed in the best cloaths, and burn with it all the arms and utensils of the deceased. They kill the rein-deer that have drawn it thither, eat the flesh, and fling what remains into the fire. In order

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order to celebrate the memory of the deceased, they make another feast of rein-deer.

The Koraiks are Schaman idolaters; and their religious ceremonies approach nearest to those of the Kamtschadales.

They take great care of the sick, and have recourse to their priests to cure them by a charm.

The wandering Koraiks burn the bodies of the dead. This custom is not uncommon among the settled Koraiks. They build up a pile, and carry the corpse thither on a sledge drawn by rein-deer, dressed in its best clothes, and burn with it all the arms and utensils of the deceased. They kill the rein-deer that have drawn it thither, eat the flesh, and flay what remains into the fire. In order

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THE TSCHOUKTSCHES.

SO strong a resemblance to the Koraiks in every respect prevails among the Tschouktsches or Tschoukotskes, both in person and way of living, manners, and language, that it does not admit of a doubt but they descended from the same origin. They occupy that promontory in Siberia which extended from the rivers Anadir and Kolyma towards the north-east, separates the Frozen Sea from the Northern Ocean, and is called Tschouktskoi Nofs, or Schelatzkoi Nofs *: that is, Tschouktsk, or Schelatzk promontory. The climate is cold, the soil marshy, abounding in rocks, barren, bare of woods, and extremely wild and savage. The summer lasts only a few months, but in this season the days are very long, because for several weeks together the sun

* Nofs in many parts of Great Britain signifies a head-land or promontory.

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does not set at all. The winter extends through the greatest part of the year; and during this melancholy season it is almost one continual night. An European cannot therefore subsist here, nor travel in safety except by sea.

The inhabitants are analogous to the country; being the most savage, the most barbarous, the most untractable, the least civilized, the most rugged and cruel people of all Siberia. They have neither letters nor writing, nor any kind of instruction. They are not yet entirely subdued; and consequently it is but one part of the nation that pays tribute. Their history is enveloped in darkness, as well as their national constitution and force. They will not endure the least constraint; and though they have been several times conquered by the Russians, they have always regained their liberty. By a probable computation, they are estimated at 3500 bows, or males capable of bearing arms. It would be impossible to give a complete and particular account of a people at present but imperfectly known.

They

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They divide themselves into two races, that of the Tschouktsches properly so called, and that of the Schelagues. To these might be added the inhabitants of several neighbouring islands, situated to the east and to the north of the promontory, who are undoubtedly of the same origin, though not comprehended in the above-mentioned computation.

The Tschouktsches are little and lean, with the face somewhat flat, and bear a great resemblance to the Koraiks in almost every thing. But the former are much more savage, haughty and untractable, more courageous, greater thieves, more false and revengeful, than the Nomadic Koraiks. In short, they are naturally as wicked and as dangerous as the Tungusians are mild and gentle. Twenty Tschouktsches never hesitate a moment about attacking fifty Koraiks; and, had it not been for the Russian Ostrogs, the former would long ago have exterminated the whole Koraik nation. Nay, the very Ostrogs built in their neighbourhood are in continual danger; and their support,

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on account of the dearness of provision, is become so expensive, that the government has lately suppressed that of Anadyr, or Anadyrskoi Ostrog, the oldest settlement the Russians had in those countries. From this Ostrog it was that the first expedition into Kamtchatka was made, which was attended by the conquest of that whole peninsula.

The Tschouktsches live in families according to their races, but have no superior formally elected. They obey the most wealthy and the most sagacious among them, preserving at the same time the most perfect independence, and the right of following each his own particular inclination.

Almost all the Tschouktsches have their fixed winter huts, which are pits in the ground like those of the Kamtschadales *. During the summer, and even in winter, they make frequent excursions; sometimes for the sake of their rein-deer, and sometimes for hunting, fishing, and pillage. On these oc-

* See before, p. 139.

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cations they entirely desert their under-ground habitations, and construct little huts wherever they stop, like the summer-hovels of the Kamtschadales. Numbers of them remain both summer and winter in these miserable huts, while others are content to fix their abode in the holes of the rocks, and hang the skins of rein-deer at their entrance for doors.

Their dress, their furniture, their food, and the manner of preparing it, are the same as among the antient Kamtschadales and Koraiks; but the whole is more gross and savage than among their neighbours. They have the madness to attempt rendering themselves more beautiful than the Tungusians; for they mark not only their faces with black figures, but likewise their arms and hands.

They have no vessel or instrument of iron or any other metal among them. Their knives are nothing but sharp stones, and their bodkins pointed bones. All their household utensils are either wood or leather; and the

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whole as simple as they could have been in the first ages of our globe. Their arms are the bow and arrow, the pike and the sling. The pikes are armed with pointed bones. Their *baidars* or canoes are made of the ribs of whales covered with seal-skins; and, after the manner of the Greenlanders, the Esquimaux, and several other Americans, they sit in them as in a purse drawn close round their body. They are about twelve feet in length, narrow, and flat-bottomed, and are used not only in rivers, but at sea to traverse among the islands.

They neither eat raw flesh nor fish, but dress their victuals by hanging it in the smoke. Sausages are their favourite dish, which they eat after being smoked. Wild fruits and roots are eaten without any preparation. They never milk the female reindeer, and consequently are destitute of butter and cheese, like the Koraiks. However numerous their herds may be, it is never without regret that they find themselves under the necessity of killing a healthy reindeer. But such as have died naturally, game of all kinds,

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kinds, sea animals, whales cast ashore, muscles, and other shell-fish, are their ordinary food. Water is their daily drink. To intoxicate themselves they take the decoction of the inebriating mushroom; which, as their country does not produce this precious plant, they procure of the Kamtschadales in exchange for rein-deer skins.

The care of their deer is their principal occupation; nevertheless they follow the chase and the fishery. In the number of rein-deer consists all the riches of the Tschouktsches. A possessor of ten thousand is not uncommon; and some of fifty thousand are to be met with. This great abundance enables them to furnish the fixed Koraiks and Kamtschadales with skins for cloathing, against which they exchange their best furs, and whatever else they possess that is agreeable to these rich herdsmen. At the same time there are Tschouktsches who have not a single deer. These join fortunes together, and live in common by the chase, the

N 3

fishery,

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fishery, whales, morfes *, &c. The soldiers of the garrison in derision give these poor Tschouktsches the name of *Peschie*, i. e. people that walk on foot †. The female Tschouktsches follow the same employments as the Koraik women.

The manners and customs of this people have great similitude with those of the islanders of these latitudes, of whom we shall speak presently. Their winter huts are spacious, and several families often live together in the same pit, having the apartments separated by upright poles. There is a common hearth, the smoke of which is let out through a hole made through the covering. The habitation is however commonly full of smoke, and is so hot that the women sit always stark-naked, even in those corners where the heat pervades the least. Every division has its particular lamp of fish-oil, and a wick of moss. Their beds are only low benches covered with furs. In their perambulations

* Vulgarly called the sea-horse.

† An opprobrious term; somewhat equivalent to *bog-trotter*.

they

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they are drawn in little sledges by rein-deer. These people are in their constitution so adapted to the cold that the flame of a lamp is almost always sufficient to warm them in the open air. It is held criminal to steal or murder in the family and race to which a person belongs; but these crimes committed elsewhere are not only permitted, but held honourable and glorious. They have but a bad opinion of a young girl who has never acquitted herself cleverly in some theft; and without such testimony of her dexterity and address she will scarcely find a husband. Robberies committed on the circumjacent families are esteemed reputable and heroic acts. As often as they would certify the truth of any thing by oath or solemn protestations they take the sun for their guarantee and security. When conquered by their enemies, they give their priests for hostages and pledges of their obedience.

The Tschouktsches, notwithstanding their characteristic of ferocity, are extremely hospitable; and although they do not compel their guests to overload their stomachs, they

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however will kill a rein-deer for their entertainment; a thing they never do for themselves; or at least they make a formal excuse, that they have not just then any deer that has died, or is torn by the bears, to set before them. After the manner of the Koraiks they offer their guests the most enchanting beauties at their disposal, to make the night agreeable to them, and the fair ones never forget that charming piece of gallantry of presenting a cup of their urine to such as accept their favours.

Their manner of taking their wives, of educating their children, their rejoicings, and their interments, are exactly the same as among the Koraiks. Like them, they are of the Schamane religion. But the notions they form of their gods have nothing systematical in them. Their ideas of virtue and vice and of a future life are exceedingly confused. Yet, indifferent as they are to existence, they bear with great reluctance the vexations inseparable from human imperfection, and are very ready to terminate their sufferings by suicide; a circumstance that has thrown great obstacles in the way of their subjection.

THE

THE KURILIANS.

THE sea which separates the southern point of the Peninsula of Kamtschatka from Japan contains a great number of islands in a position from north-north-east to south-south-west. They seem to be formed by a chain of mountains which begin at Kamtschatka, and terminate at Nippon, whose vallies being sunk into the sea, and their summits, of various magnitudes, appearing above the water, have probably composed these different islands. They are all mountainous, and in several we find, as in Kamtschatka, volcanos and hot springs. On some of them there are forests, on others none; but the climate of all is temperate enough,

They are called collectively *The Kurilli islands*; and sometimes, *The Kussian islands*. Hitherto neither the particular name of every one, the number of them, and still less their magnitude and natural constitution, are at all known. There are about twenty whose names

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names we are acquainted with. The isle of *Soumtschou* is only at the distance of 15 versts from Kamtschatka. It is 50 versts in length and 30 broad. *Poromousou* is the nearest to Soumtschou, and is at least twice as large. *Ouyeko* is still much larger than Poromousou. The isle of *Matmaï* is only 30 versts from Japan. It is separated from the western continent of China by the strait of Tasso, whose greatest width is hardly 30 versts. After the isle of Nippon, Matmaï is the most considerable.

The principal of these islands are inhabited; but many little ones are entirely desert and unpeopled. They differ widely from each other in respect both to their situation and natural constitution. The forests in the more northern ones are composed of laryx and pines; those to the southward produce canes, bulrushes, bamboos, vines, &c. In some of them are bears and foxes *. The sea-otter †

* And also the *Ovis Musimon* of Mr. Professor Pallas.

† *Mustela Lutris* Linnæi.

appears

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appears on the coasts of all these islands, as well as whales, sea-horses, seals, and other amphibious animals.

The collective appellation of the inhabitants is by no means the same in all these islands. Indeed a great variety of personal figure and language is very perceptible among them. Some call themselves *Kuschis*, whence perhaps the name Kirilli has been given them. The islanders to the southward are commonly called the Kikkprilli. Some of them have a great likeness to the Japanese in their manners, language, and personal appearance; others very much resemble the Kamtschadales. The northern islands acknowledge the sovereignty of the empire of Russia: those to the south on the contrary pay homage to Japan. Several are independent; and those that submit to either of the two powers abovementioned do so only in certain respects. They give hostages from time to time, it is true; but this warrant of their fidelity is not always attended to with the same punctuality. They pay not their tribute regularly every year; and the number of tributary heads varies at every payment.

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payment. From this circumstance it is that we cannot judge precisely of their populousness. In the year 1766, all the islanders tributary to Russia were enrolled at no more than 262 males.

The proper Kurilians have some resemblance with the Japanese. They are short, with a round face something flat, but of a good complexion, black hair, a copious beard, and a hairy body. They discover much humanity and probity in their conduct, are constant and resolute, polite and hospitable. Adversity renders them timid, and prompts them to suicide. Their language is agreeable to the ear, and they speak and pronounce it slowly.

The men are employed in hunting, fishing for sea animals and whales, and catching fowl. Their canoes are made of the wood their forests produce or that the sea casts upon their shores. They both row and steer with one oar shaped at both ends like a baker's peal. The women have charge of the kitchen and make cloaths. In the northern isles they sew and make different
cloths

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cloths of the thread of nettles. The southern islanders are more refined and polished than the northern, and carry on a sort of commerce with Japan, whither they export whale-oil, furs, and eagles' feathers to fledge arrows with. In return, they bring Japanese utensils of metal and varnished wood, skillets, sabres, different stuffs, ornaments of luxury and parade, tobacco, all sorts of trinkets and small wares.

Their habitations are dug in the earth, and wainscoted with wood. They are like the pits of the Kamtschadales, only neater, and partly furnished with Japan goods. Their food consists of a variety of amphibious and marine animals. They eat all kinds of game, fowl, and fish, fruits, wild roots, and sea cabbages *. The inhabitants of the more southern isles procure even sweetmeats from Japan.

The dress of the northern islanders is in its shape a good deal like that of the Tungusians. It is made of the skin of swans, of divers †, and

* Fuci spec.

† Called in some parts of Great-Britain the *Imber*. Pennant's Brit. Zoology, 4to. vol. II. p. 440, & seq.

other

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other aquatic fowl, seal-skins, &c. They cut their hair close to the head, and wear hats woven of reeds. The southern Kurilians love a thick beard, let their hair grow, and stain their lips with a slight tincture of black. The habits of these latter are made after the Chinese fashion, long, sometimes of cotton or silk, sometimes of the bellies of water-fowl, or of peltry; and they wear a Japan sabre slung in a girdle over the robe. Breeches are not in use among them. The women dress themselves much like the men, excepting that they cut their hair over the forehead, that it may not incommode their eyes; they colour their lips like the men, only with a much deeper black. Both men and women, after the manner of the Tungusians, mark with a stained thread various figures in black on the face, hands, and arms. They are fond of foreign fashions; and, when mixed with their own national dress, they make a very extraordinary appearance. The different pieces of apparel they fetch from Japan cost them their best furs, especially their finest fox and beaver skins. They are very fond of a great diversity of colours; but, as they are extremely negligent,

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negligent, they daub their cloaths in a short time, and are almost always dirty and badly dressed.

They have a particular veneration for old age. They reverence an old man whoever he be, but have an especial affection for those of their respective families.

Whenever the islanders make a visit to some neighbouring isle the inhabitants take up their arms and dress themselves to receive them. They treat them like friends, salute them by bending the knees, embrace and kiss. Some of them have so much sensibility at these cordial interviews as to shed tears. After the first salutations, the oldest of the company makes a speech, in which he relates his adventures, and what has happened to him and his friend since their last visit, all the company during the recital standing up, and listening with the most profound attention. As soon as the orator has finished, he to whom the visit is paid makes a speech in his turn, and every person declares that he takes great interest in all that has happened to the
rest.

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rest. After these assurances of reciprocal friendship, they regale the strangers, though the repast is filthy enough; they sing, dance, and tell tales for their diversion. Their expressions are tender, modest, and becoming; always speaking the truth with the most scrupulous fidelity. As they hate lies and fraud in themselves, so they will not suffer themselves to be imposed upon by them in others. They are not very studious of neatness in the inside of their huts.

Their manner of taking a wife is pretty much in the Kamtschadale taste. The lover does all he can in secret to obtain the last favours of his fair one. He enjoys her, and carries her off. Whenever a wife is unfaithful to her spouse, the latter challenges the gallant, who is obliged to fight or accommodate matters with the injured husband. In their duel the two combatants strike each other alternately three blows. It is said that the Kurilian women have almost always difficult labours. The midwife gives the name to the new born child without any ceremony. The islanders inhumate their dead; the more north-

ern

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ern ones indeed content themselves with covering such as die in the winter with snow.

The Kurilians are pagan Schamans. The *Tougouts* or idols are puppets made of bits of wood joined together, and shaped very ingeniously; they have a particular place assigned them in the huts.

THE EASTERN ISLANDERS.

AMERICA is separated from the continent of Asia and the coast of Siberia by a straight, in which are situated a great number of islands of various magnitudes. Those nearest to the continent of Siberia have been known ever since the Russians were in possession of the easternmost part of Asia; but it was only under Peter the Great that they were more nearly visited. Thus the reign of that great man is the epocha of the discovery of the principal part of these Eastern islands. The celebrated naval expedition to Kamtschatka was the first voyage into these parts; and a short time after, the merchant adventurers, the Kosacks, marauders, and other strollers visiting these seas at different times, accounts multiplied from year to year; yet it was not till 1760 that more exact inquiries were set on foot, both in relation to the islands in general and to each in particular. Her present majesty by considerable

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considerable grants and immunities has protected and encouraged both traders and navigators, with such success, that within the last ten or fifteen years we have got more knowledge of these different islands, than was before obtained from the first discovery of them to that period.

It is nevertheless highly probable that the number of the islands still undiscovered is equal at least to those already known. The relations concerning even such as we are best acquainted with are still very imperfect, no curious observer having hitherto attentively explored them. Some of the people indeed that went on the before-mentioned expedition were closely examined about them, but the information obtained was inconsiderable, and related chiefly to situations and general appearances. The researches that remain to be made will probably be impeded by as many obstacles as the former, as those seas are very stormy, and often covered with fields of ice. The islands themselves are wild and uncultivated; and by reason of their great distance, it is very difficult to procure the necessaries indispensably requisite for the prosecution

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cution of such inquiries. Besides, the Russian voyagers who frequent these latitudes attend solely to commerce and the chase for furs. Every thing, in short, at present is unfavourable to the diligence, attention, and perseverance which astronomical observations require for the fixing of latitude and longitudes, and to the sedulous observation necessary to the investigation of the natural history of a country, and an exact acquaintance with the manners of its inhabitants. Sensible of all these difficulties, we shall here only give a summary, from the materials most worthy of credit that are come to hand, of the present state of these islanders; to which are added such informations as have been obtained from voyagers who have been in those parts themselves, omitting only the circumstances in which they do not all agree. The same order will be observed as in the descriptions of the foregoing nations.

Some of these islands are at so small a distance from the north-east promontory of Siberia, that the Tschouktsches venture over in their little canoes. The southernmost are
opposite

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opposite to Kamtschatka, in the latitude of 56 to 61. As the Promyschlennikis, or Russian marauders, frequent several of them, and several voyages have been made to them, we are enabled to give some account of their state and inhabitants.

They are supposed to extend from the peninsula of Kamtschatka to the continent of America, in a direction from west-south-west to east-north-east, and are comprehended under the name of *Lifeye ostrova* or *Fox islands*, from the great quantity of black, blue, and red foxes with which they abound. The most remarkable of the vast number of these islands are the following: *Kommandirskoi ostrof*, known by the name of Bering's isle, situated at the distance of 250 verstes eastward from the mouth of the river Kamtschatka, and about 80 verstes in length; *Mednoi ostrof*, or *Copper island*, so called from the copper which the sea throws upon its coasts; the isle of *Oumnak*, which is about 250 verstes in circumference; and *Ounalaschka*, which is larger than that. Many others are passed over in silence not much smaller than the foregoing, besides a great quantity of others less considerable. Of

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the larger ones the island of *Kadyak* is supposed to be nearest to the continent of America.

Another suite of islands extends from north-north-east to south-south-west, crossing the Fox islands. Their number is not great; they are smaller than the others, but well peopled, and very like the Fox islands. They are called the *Aleoutes*; a name the vulgar commonly give to all the islands in these parts both northern and eastern, frequented by the Russians. *Attak*, *Semizi*, and *Sibemiya*, are the chief of the *Aleoutes*.

The *Andreyeffskie ostrova*, or isles of St. Andrew, form a cluster not far north-east from the Aleoutes. Some of them are pretty considerable, especially *Ayak* and *Tagalok*; but from their situation the isles of St. Andrew have great affinity with the northern isles.

There is still a great number of other islands, dispersed and single, both towards the north and towards the south, some of which are pretty large: but, as no voyager has

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has hitherto visited more than a few of them, we shall pass them by.

All these different islands are alike with respect to the nature of the soil. All are stony, mountainous, boggy, and wild. In some of them are volcanos. In respect to natural productions they differ much from one another, from the peculiar situation and climate of each. The northern ones are covered with forests and various sorts of forest game. The southern are destitute of woods, and abound in quadrupeds that love the open plain, as foxes, &c. Sea otters*, sea lions†, sea bears‡, seals, and other amphibious animals are found on the shores of all these islands, some in great quantities, others in a smaller number. The sea also throws up sea-cabbages, muscles, and other shell-fish, also wood floating about as the wind drives it, and which probably comes from America.

* *Mustela Lutræ*, Linnæi. In Russ *Morskoi bobri*.

† *Phoca Leonina*, Linnæi.

‡ *Phoca Ursina*, Linnæi.

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Some of these islands are inhabited, and those even of considerable extent ; others are only inhabited occasionally, or for some months in the year, some are thinly peopled, and others have a great number of inhabitants. There has not hitherto been any Russian settlement in these islands. Some of them, 50 versts in circumference and upwards, contain no more than from two to six families ; a circumstance very favourable to the taking of the marine animals, as they come ashore boldly without being afrighted. In other islands of the same magnitude there dwell a hundred families and more. It would be impossible to come at the number of these islanders, as they not only do not take it themselves, but they will not permit the soldiers of the Russian detachments to count them, as they are stronger, and can keep them under controul. Besides, it is for the interest of the Russians to preserve a good understanding with these people, as well for their own security, as on account of the chase, and the commerce they carry on with them. When once they are provoked, they hearken to nothing but the suggestions

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gestions of their fury, and great numbers of Kosacks have been the victims of it on various occasions; even suspicion alone is capable of urging them to the most dreadful vengeance. In the year 1766, the whole enrollment amounted to no more than 367 tributary males, although it were easy to calculate that some of the circumjacent isles taken together must contain at least a thousand men, without reckoning women and children.

Two Russian vessels commonly make the voyage of some of these islands once a year; sometimes they send three, and sometimes only one. If the equipment of these vessels happens to be retarded by reason of the great distance of the port of Oghotchk from the other ports of the empire, the voyage is put off to the next year. The inhabitants of such islands as the Russian navigators frequent, for the most part pay the accustomed tribute cheerfully. Every adult male furnishes a black fox skin, a skin of a sea-otter, or an equivalent in other furs, for which they take a receipt of the collectors. Several of these islands are so situated that
they

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they cannot be visited oftener than once in two years ; and some are three, four, and even five years without seeing the collectors. In which cases the islanders make a sort of composition, but which never amounts to the full of the arrears they have contracted during the absence of the Russians.

Their tribute may be looked upon as a free gift in consequence of an acknowledged submission, rather than a formal contribution. The profits made by the Russian subjects in these voyages are much more considerable than those which flow into the imperial treasury. A Russian trader who frequents these latitudes may make his fortune in a very short time if he escapes wrecking his vessel upon the rocks with which these perilous seas abound.

Most of these islands have always been perfectly independent, and in the full enjoyment of their natural liberty ; yet by hunting on them, and extending the trade with them, they might be rendered as profitable as a conquered country.

It

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It may be presumed that these different islanders are as distinguishable from each other as the people on the continent of Siberia, no less in regard to their origin, than their figure, character, manners, and language. But the relations we are hitherto obliged to be contented with are very inadequate to the possibility of arranging even such of them as are best known under distinctive characters, and according to the peculiarities proper to every stock. Their origin therefore is uncertain, and it cannot be decided how nearly they may be related to each other, or whether they have any affinity at all. There is a great resemblance between the inhabitants of the Aleoutes, the Fox Islands, and the isles of St. Andrew; their mien and manner of life have great conformity to those of the Koraiks and the North Americans. This likeness is, in many other respects so striking, that it should seem as if these islanders, the Koraiks, and the Northernmost Americans are sprung from the same stock. The languages of these people vary, but in so small a degree, that an Ale-
outan

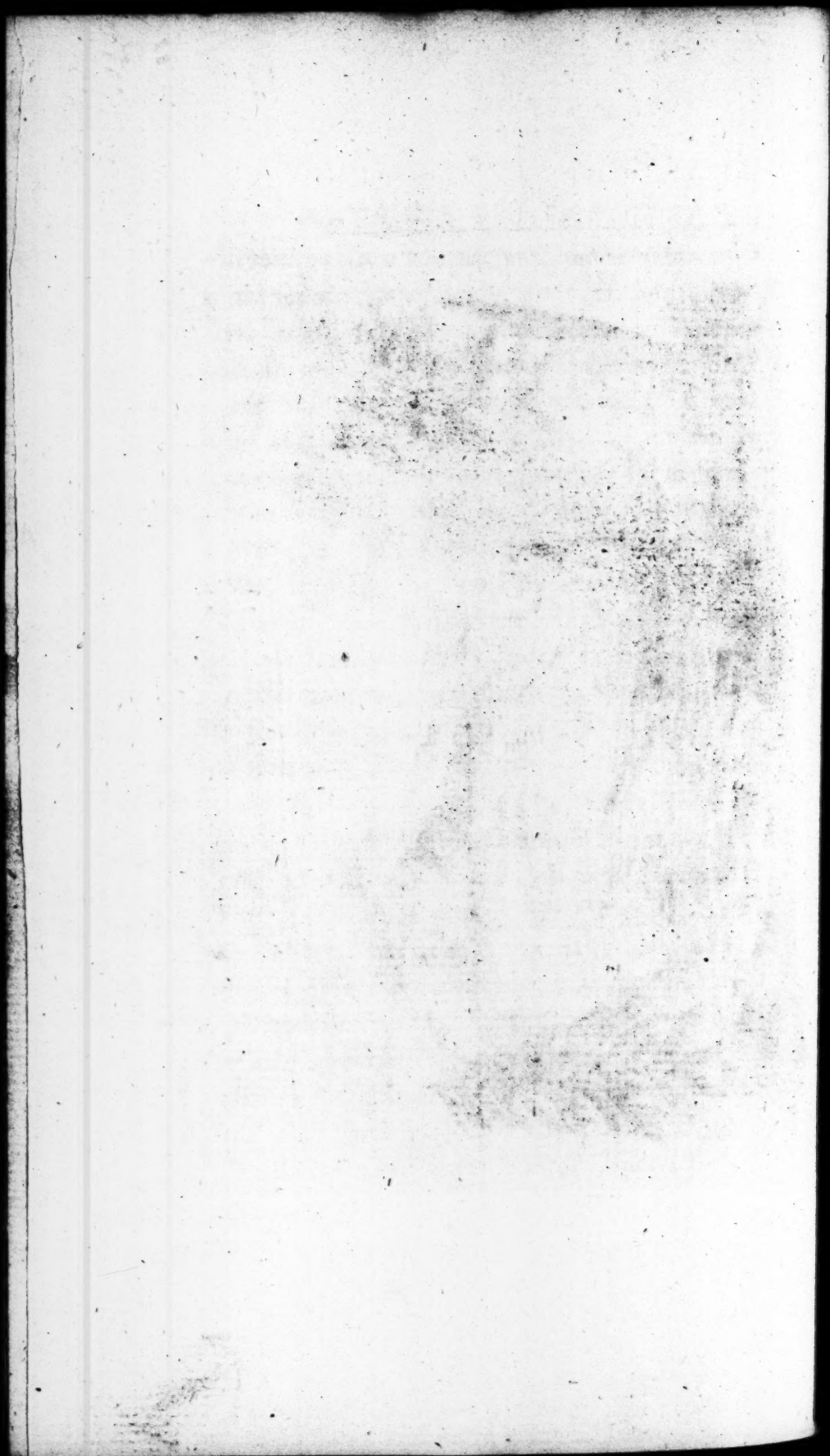
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outan boy, after a little practice, becomes an interpreter among many of the islands, and those often very remote. However, it must here be observed, that in some of the islands nearest to each other there are more peculiarities and variations in figure, manners, and language, than between them and others at a greater distance. They give themselves different names; and the name of the race is most commonly that of its island. The inhabitants of *Kadiak* call themselves *Kanaguit*; an investigator of names perhaps would find some relationship between that and *Karalit*, the name of the Greenlanders, and the *Esquimaux* of the *Labradore*.

The islanders are, generally speaking, of a short stature, with limbs strong and robust, but supple and free; their faces flat, and their skin fair. They have lank black hair, little beard, eyes, ears, nose, and mouth of the ordinary size. For the most part they are well made, strong, and of a constitution analogous to the boisterous climate of their isles. They have a good share of plain natural sense, but are somewhat slow of understanding;

An Eastern Islander.





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ing; their ideas of right and wrong sufficiently shew that they are not deficient in intellectual faculties. For more conviction we need only remark the facility with which their children learn foreign languages, and the sagacity with which all of them turn every accidental circumstance to advantage for procuring the means of subsistence in a wild country, destitute of such a number of natural productions as elsewhere render the life of man easy and agreeable. They seem cold and indifferent in all their actions: but let an injury or even a suspicion only rouse them from this phlegmatic state, and they become inflexible and furious, taking the most terrible vengeance, without regard to any consequences, however terrible, that may ensue. The least affliction prompts them to suicide; the apprehension of even an uncertain evil often drives them to despair, and they put an end to their days with the same insensibility as the Eastern Siberians*. Though free and independent, these islanders are naturally neither fraudulent nor perfidious, neither thieves nor

* See before, p. 133.

pilferers;

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pilferers; nor murderous, unless irritated by some injury. A stranger who offers violence to a woman is sure to pay the forfeit with his life. Yet they will offer their wives of their own accord to any one that behaves friendly towards them; being persuaded that a civility of such a nature ought to be offered freely and with good-will, and not taken by force. In short, savage as they are, they may be won over to betray their own countrymen and their wicked designs.

The most perfect equality reigns among them. They have neither chiefs nor superiors, neither laws nor punishments. They enjoy life without any bitter recollection of the past, or anxious solicitude about future events. Sometimes indeed a turbulent spirit forms to himself a party more or less numerous, who range under his banner, and follow his commands; and this especially when any satisfaction is to be demanded, or any revenge gratified. The oldest man of a hut, without enjoying any superiority on that account, shews however as little deference as

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he can to the rest of the family. The leader and father of a family is called *Teyon* or *Toungoun*. They live together in families and societies of several families united, which form what they call a race, who in case of an attack or defence mutually help and support each other. The inhabitants of the same island always pretend to be of the same race; and every person looks upon his island as a possession the property of which is common to all the individuals of the same society. Whenever strangers come to visit them in little bands or companies, they give them an amicable reception; but if the companies are too numerous, they are repulsed with arms, and the war continues till one party is dislodged or perhaps destroyed. Every man thinks every thing lawful for the satisfying of his wants; and although otherwise perfectly peaceable, so soon as a quarrel is declared on any subject whatever, each person imagines he has a right of property in the thing contested.

They have no knowledge either of letters, writing, hieroglyphics, or chronology. Without the smallest degree of education, they are entirely

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entirely ignorant of their national history, and destitute of every kind of information excepting what has an immediate connection with their way of life. In reckoning they count from one to ten in units, and from thence by tens. The names of the numbers, as they are pronounced in the Aleoutan isles, are,

Tagatak, one.

Aton, fix.

Alag, two.

Oulou, seven.

Kankous, three.

Kapfe, eight.

Setfchi, four.

Schifet, nine.

Tfcha, five.

Afok, ten.

Agaiya signifies the sun; *touguilag*, the moon; *tana*, water; *katschik*, the wind; *kiguenag*, fire; *taiyagba*, man; *ayagout*, woman; *yaga*, wood.

Their labours and occupations have no other object than the most natural and indispensable demands of life. Ease, honour, affluence, futurity, are never considered in any of their undertakings. Every island is sufficient to itself, without any connection whatever with the other parts of the habitable globe;

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globe; and hence in great part arises the difference in their manners of living, as also perhaps the variety of their inventions for satisfying the same wants, for profiting by whatever each person finds within his reach, and for supplying all their necessities from the simple productions of nature.

They have no kind of domestic animals, not even dogs; and they hunt those which the Russians bring with them, as if they were game. They neither follow hunting nor fishing as professions, and only take a bird when they want its flesh for food, or its skin for cloathing.

The women partake in all the labours of the men, assisting them in every thing, even in making their huts and furniture. They take what game they have occasion for in snares, or kill it with arrows. Their method of taking fish is by barricading the passages of the small rivers with the timber that floats to their shores, then taking up the fish in small baskets, or with forks made of bones, or with their hands. They use also hooks made of bone tied to lines sufficiently

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strong and flexible, spun from a sea plant*. Some of these are eighty fathom in length. A for the amphibious animals, they endeavour to surprise them in their sleep, or watch their motions from their canoes, and shoot them in the water with arrows. The women take care to dry the flesh and fish, to tan the fish-skins, the furs, a sort of chamois, and the skins of the belly of various fowl; all which are commonly prepared by only rubbing them frequently to make them supple. The Siberian women surpass those of our islanders in the art of tanning; but these last are very well skilled in sewing and embroidering, and make all the garments of the inhabitants.

Notwithstanding the people of every island are contented with their own productions, they interchange with the others the superfluity of their stock, for articles with which they do not so much abound: but they are never covetous or self-interested in any of these exchanges.

* Fucus.

They

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They frequently go and drive away such of their neighbours as possess the greatest plenty, to seize on their superfluity; and this way of taking possession is generally practised with so little ceremony or artifice, that one would imagine the others thought it their duty immediately to yield to the exterminators.

Since the arrival of the Russians in these regions the value of most articles has considerably changed among the islanders. They now wear the worst furs themselves, and barter away the best; especially the sea-otter skins and black foxes for shreds and remnants of cloths and stuffs, thread, needles, and other trifles; but, above all things, they covet glass beads.

These happy people are so contented with their lot, that the master of a tolerably good pit thinks himself the first man in the world, if he has a good number of women, a strong canoe, and such cloaths as would pass for handsome no where else in the world. Yet these haughty islanders do not possess even a

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pin nor any article that would bear the smallest price with us. Nay, they scarcely ever enjoy so much authority as to compel their own children to shew them the least obedience, or to go a single step in their service.

Their arms and moveables are a perfect picture of the infancy of the world; the bow and arrow, the dart, the lance, the sling, the shield, and the club, all without any capping of iron. It is with bones and pointed stones they make these weapons of death. It is even strictly prohibited throughout the empire to furnish them with any kind of iron, for fear of rendering them still more dangerous than they already are without it. They use javelins three feet long, well fledged and barbed; which, by the help of a little shield, they can throw, as well as the Greenlanders, to the distance of thirty fathom. Whenever, in spite of all precautions, they have obtained a piece of iron, they beat it, cold as it is, with stones till they have made it serve for points to their arrows. A wound made by one of these instruments is almost always dangerous,

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dangerous, from the roughness of its surface and its jagged edge.

Their baidars or boats are several fathoms in length, and some of them are able to carry forty persons. They are however badly made, though they cost much trouble; and are constructed either of the floating timber already mentioned, or of whale ribs covered with the skin of the morse or porpoise. All the carpenters' work is performed with sharp stones. Their common canoes are made to hold no more than two persons at most, and the whole machine weighs about five and twenty pounds.

Their habitations resemble those of the Kamtschadales, only for the most part larger. They are pits dug in the earth, not unlike the *ilgons*, or pits of the Greenlanders. An *oullaa*, or winter pit, is from 10 to 50 fathoms, by 3, 4, or 5, and about a fathom and an half in depth. The inside is divided into several compartments separated by stakes, and the top is composed of a grating made of poles covered with hay and earth. All

P 3 the

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the other wood-work is made of the logs that are cast upon their coasts. These dwellings are entered by the top, through which also the smoke escapes. For this purpose they make six or eight holes in the covering, of which one is the door from whence they descend by a sort of ladder. Between the pillars left in the middle for supporting the rafters the hearths are made, one or more in every pit, according to its size. These hearths are used in common, but as rarely as possible, so that they seldom make a fire in these subterranean abodes. Their beds are mats, and sometimes furs. To enlighten these sepulchres of the living, they suspend at small distances lamps made of excavated stones filled with fish-oil. A village, greater or less, consisting of several families related to each other, occupy a single pit; some comprehending fifty, some an hundred, two hundred, and even three hundred persons. A stranger, on first entering them, must think himself descending into hell. A gloomy darkness, a thick smoke, a heat often insupportable, the pale light of stinking lamps, a number of beings all wild and naked that have nothing human but the figure, a great abundance of vermin,

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vermin, food the most miserable and disgusting that can be imagined, the noise and din of the inhabitants, the most shocking nastiness, a horrible stench worse than that of Styx, form the picture presented to a stranger on his descent into these subterranean caverns. In some of the isles they have only small pits three feet deep, for a single family, partly by reason of the hard and rocky soil, and partly from attachment to the custom of their ancestors. The principle part of these islanders, beside their pits, have also *barabaras*, or summer huts, like those of the Kamtschadales, but larger, built on the ground, and swarming with inhabitants. Several of them have the ingenuity to fortify after a fashion their *oullaas* by surrounding them with palisadoes of drift wood.

Their movables are as simple as their houses. The principal pieces of their furniture are troughs of drift wood, or of the timber which some of the isles produce, shells of fish, of hollowed stones, baskets, various vessels of bark and leather, straw mats, sharp stones which serve for hatchets and knives, different

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utenfils of bone, and where the Ruffians ufually land you may perceive skilletts and caldrons.

It may eafily be imagined how much labour it muft coft thefe people to dig and cover their pits, and make their furniture and boats, deftitute as they are of a fhovel, a pick-axe, a hatchet, and even a knife. They have no other instrument than what they make of bones and ftones. Confequently they have nothing to do but for a great number to join together and live in as fmall a compafs as poffible. Many of them even pafs their whole lives in the holes of the rocks, or in caverns which they find, difpofing them in as much order as they can with drift wood, fkins, mats, &c.

Thefe iflanders feem perfuaded that nature when fhe formed them had no intention that they fhould be afhamed of their fhape. They therefore go always naked, both adults and children. The pits are fo hot that every fpecies of drefs would be inconvenient in them. In this eafy negligence the two fexes converse together; and when
ever

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ever they are abroad they throw off all their dress the moment it becomes inconvenient to them. Some, however, among them wear before the parts of generation a sort of apron made of leather or fur, and sometimes only a leaf like our first parents. The men frequently tie up their genitals in a purse; but neither the apron or the purse are worn so much for the sake of concealing the parts as for securing them from injury.

In many of the isles, especially those to the northward, both men and women have the custom of adorning their faces, arms, and hands, by staining them with the figures of birds, beasts, flowers, &c. These figures are not made in the way the Eastern Siberians use by passing a blackened thread under the skin, but by pricking the skin till the blood comes with the ribs of small fish, which dots are rendered indelible by rubbing the wounds with a black powder, or earth of other colours. Numbers of them pierce their ears with a quantity of holes, through which they pass gaudy feathers, strings of glass beads, and other trinkets. The women especially are very fond of these pendants in their ears.

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A great quantity of hair is reckoned ugly; they therefore pluck up their beard by the roots, or at least a great part of it. The women cut the hair from the fore part of the head, and tie up the rest on the top in a tress. In some of the isles the men actually shave their whole head with sharp stones, and others make a round tonsure surrounded by short hair. The generality of them never wash, so that, what with their bronze complexion and their nastiness, they are horrid ugly figures. The rest wash themselves first with their own urine, and afterwards in water; and these have a smooth skin, look fresh, lively, and agreeable. A very extraordinary custom prevails in most of the isles. The generality both of men and women have two deep incisions made when very young in the lower lip, and a hole in the cartilaginous separation of the nostrils. When they have a mind to be dressed gaily (which happens very often, as they have a great desire of pleasing) they fix in the incisions of the lip two slender teeth turned upwards, and smoothly polished, of about two inches in length. Through the hole in the
bridge

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bridge of the nose they pass the little bone of a bird to swell out the nostrils. The smarter among them make a third incision in the lip, in which they fix some coloured stone.

Their dress, when they wear any, consists of a *park*, a sort of frock that reaches down to their knees exactly like that of the *Ka-raiks*. This is worn for parade, and sometimes to defend them from the cold. It is made of the belly skin of various water fowl*. The frocks of the women are made of the skin of sea-otters, fox-skins, and other furs, worn always on the naked skin, sometimes with the hair or feathers inwards, and sometimes outwards. The bare side of these skins is commonly stained with a sort of red earth. Their *kamlais* are something longer than the foregoing, and worn in rainy seasons. They are made from the guts of the sea-lion†, or of the skins of fish. These are worn sometimes

* Especially of the *Colymbus Troile* and *Alca arctica* of Linnaeus, of which they have several sorts.

† *Phoca leonina*. Linn.

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over the *park*, like a furtout, but often next the body. Linen is perfectly unknown to them. Trouzers, gloves, and stockings, are not in use with them. Some however wear fur-boots in the winter. Though they walk bare-foot in the snow, they never receive any injury from the cold. In summer they generally go bare-headed, though some put on a wooden hat scooped out in the shape of a duck's beak, in length about a foot and an half from the front to the extremity behind. The fore part serves to screen their face from the sun. These duck-bill hats are painted over with coloured earths, which their own islands supply. The edges are adorned with feathers; the upper part and the contour of the whole are decked with bunches of hair of the beard of the sea-lion and the sea-bear hanging perpendicularly: they are bristly, and eight or ten inches long. They surround them with glass beads and bunches of feathers, so that their summer caps look not unlike a Roman helmet, especially when the front part of the beak is a little raised. The shape is open, and on the upper edge is fixed a little image an inch high

2

resembling

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resembling a man sitting, carved in bone, in a better style than one would expect from people who have not the use of knives or proper tools. The men wear also conical caps of skin embroidered, surrounded with broad fringes of hair four inches deep; at the point of the cap are tied ribbands, shells, &c. In some of the isles these caps are flatter; having the uppermost seam ornamented with long fringes of hair, and the sides and borders embroidered and set off with feathers. In summer the women wear caps made of leather, fish-skin, or the bowels of various animals. These caps are cylindrical, flat at the crown, the brim straight about four inches broad. The whole surface of the crown is embroidered over as well as the edge of the brim. These embroideries are very neatly wrought with the sinews of animals, hair, and glass beads when the wearer is able to procure them. The contour of the crown is garnished all round with hair fringes about four inches deep. The winter caps of the women are made of the skins of various water fowls, which they skin in such a manner that the neck, wings, and tail, may remain with the skin; and in drying them

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them they take care to give them a proper shape by putting their head into the body of the bird. These latter sort of caps are the handsomest part of their dress. Others cut off the neck, and fix in its place a band of double skin two fingers broad, stiff, pinked, and very elegantly embroidered; lastly, the two surfaces and the two edges of these artificial beaks are garnished with hair fringes. This band supplies the place of the neck of the duck, and instead of the head they fasten to it the under jaw-bone of the *isatis* or fox of the North. The same band, which they can bend and shape as they please, passes over the back of the duck, and gives a consistence to this singular cap. Their bettermost garments are made of the belly-skins of different fowls, or peltries, shaped like shifts, full, and reaching down to their heels. The borders are prettily embroidered and of the breadth of two inches; a quantity of stripes of fine furs six or eight inches in length are tied all round it. At bottom there is a furbelow six inches broad, made of a number of strait slips of skin. The stuff of which the different garments are made depends on the productions of each island and

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the circumjacent ones. Several of these islanders are always cloathed in the skins of porpoises. The more northern ones dress themselves in rein-deer skins; and the eastern people wear furs, which they probably fetch from America, or which are brought them from that continent, as it cannot be far off. Both men and women wear the same sort of habits, though the men oftener make cloaths of the skins of fowls, while the women prefer fine peltry, and a sort of chamois skin for the summer. They are but very indifferently skilled in the art of tanning and preparing the several skins, but they are very dextrous sempstresses, and their embroideries are very ingenious. For want of needles and thread they use the ribs of small fish, and the sinews of beasts, which they know how to split, and prepare for use instead of thread.

The productions of every island regulate the choice of their food. They eat whales, porpoises, morfes* (commonly called sea-cows), sea-otters, sea-bears, sea-

* Manati,

lions,

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lions, beasts of prey, and other game; all sorts of fowl, birds of prey, and others; all kinds of fish, especially turbot*, of which there are some that weigh as much as eight pounds, different sorts of whiting, muscles; in short, except their fellow-creatures and insects, nothing escapes the jaws of these islanders; and every living thing that the air, the earth, and the water, produce, is welcome to their kitchen; yet it must be observed, that they only eat shell-fish in times of scarcity. The vegetable kingdom also furnishes them with various kinds of wild berries common to other northern countries; such as the service, myrtle berries, oxycoccos, the brown and yellow raspberry of the north, thearbute, the wilding, &c†. a variety of roots and bulbs of lilies‡, different kinds of leeks, the sweet plant of Kamtschatka§, sea cabbages||, with other

* *Pleuronectes maximus* Linnæi.

† *Vaccin. myrtillus*, *uliginosum*, *oxycoccos* & *vitis idæa*, *forbus*, *empetrum nigr.* *arbutus*, *uva ursi*, *rubus chamæmorus* Linnæi, &c.

‡ *Lilium* & *bistorta*.

§ *Heracleum Sibiricum* Linnæi.

|| *Fuci species*.

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edible herbs and roots. Their carcases of land and sea animals found by accident do not disgust them; on the contrary, they are fond of them, as well as stinking fish, even though they should be half rotten. Salt is unknown to them.

They eat, generally speaking, all their food raw, insomuch that the blood of the flesh they devour runs out of their mouths through the incisions made in the lower lip. It may easily be imagined that their cookery requires no great apparatus. In winter indeed they transfix their flesh and fish on sharp sticks, and turn it round in the flame of their stinking lamps, not to roast, but only to warm it. If, however, it happens that they chuse to dress any of their victuals, they place it for stewing between two stones hollowed out for a pan and its cover, cementing the joint with clay. When the meat is done enough they put it by, and eat it cold.

These islanders not being very dainty are seldom in want of provision; more es-

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pecially as the greatest part of the isles are but thinly inhabited. Nevertheless, in the depth of winter many are often reduced; to remedy which, they dry in the air or smoke the remains of some booty, flesh or fish, which they could not consume on the spot. Thus the *yookolas*, or dried fish, and dried flesh, are their daily diet during the winter; and both are eaten without any preparation. If any provision of flesh or fish is not designed to be kept a long while, they lay it in water or in snow. The same thing they do likewise with what remains at the beginning of the winter: but these people are as negligent as gluttonous; and, at their meals, they seldom leave any thing to lay up.

Their drink is water; and even sea-water when it would cost them too much trouble to fetch flesh. For a treat they drink the blubber of porpoises, whales, and other fish, whose liquid fat they swallow with great avidity. Their islands furnish them with no production of an intoxicating quality. The inebriating mushroom has been brought to them,

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them, as well as tobacco, corn-brandy, and a spirituous extract of the plants of Kamtschatka; but as none of these liquors are to their taste, so neither do they esteem or require them. Several of them, however, in imitation of the Russian soldiers that visit them, have learnt to take snuff.

When the tide is out the inhabitants pick up muscles, shell-fish, and whatever carcasses and living animals are thrown upon the shore. And as in times of scarcity they live on these casual provisions, every pit, or every village, has a certain extent of coast assigned it, the limits of which are never invaded by the rest on any pretence whatever. No person, unless of the same village, dare take up any thing on that territory, not even a dead fish, however hungry he may be; he must ask it as an alms, unless he has a mind to be beaten with great clubs, or shot at with arrows.

Simple and natural as the manner of life of these islanders is, it does no great honour to

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the state of nature ; and we must confess that such men bear a very near resemblance to beasts. They have a serious air, are very laconic in their discourse, though among themselves they seem to be gay and talkative enough ; hospitable and generous from carelessness, but rude and uncivilized. Every person follows his own propensities without caring for parents and relations, and does what he will without any idea of obedience, discipline, or decorum. They eat when they have any food, and as often as appetite demands, and make no scruple of easing themselves by the side of their meat, and while they are eating. In times of dearth they often fast for several days together. The children almost fill the cavern with their ordure ; and the adults never go any farther than the roof ; so that the stench of these pits and their neighbourhood is inexpressible. They generally go quite naked, and practise propagation in public, not only at home, but in the open air, and before all the world. And this happens the more frequently as both sexes are very amo-

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rous in their dispositions. The women are likewise delivered in the presence of whoever happens to be by, without the least thought of privacy or concealment. Their beds are mats of reeds, and their cloaths are their only covering.

Though it be true that every race for the most part continues in its native island, yet they go at times to visit others, and remain a considerable while abroad. The uninhabited isles belong to them all in common; and to those which are inhabited, they come sometimes as friends, and sometimes as enemies. If they stay ever so short a time in any place they fall immediately to work to dig pits. They procure fire in the same manner as the Kamtschadales, by rubbing two pieces of stick together, and then kindle dry herbs to warm themselves by, which they do by standing astride over it in such manner that the heat and smoke may get up under their cloaths. Their method of carrying on war is commonly by inroads and surprizes; but when a formal attack is made, as they

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advance they carry before them a screen of wood, behind which a certain number may keep concealed, and not appear armed before these portable ramparts till they are pretty near the enemy.

Their marriages, compared with the formalities used in Europe on those occasions, hardly deserve the name. A boy old enough to hunt or catch fish takes home one or two girls or women, by whose aid he endeavours to provide for their common subsistence. They live together as man and wife in the young man's pit, or in his partition of the common cavern, without purchase, or previous contract, or other matrimonial form. A man generally chuses his first wives himself: but, if he is a stout fellow, a good hunter and fisher, he is never at a loss how to dispose of his vigour; maidens, deserted women, widows, and wives that have been dismissed by their husbands, offer themselves to him; whence it is that many of these islanders are in possession of four or six wives at a time. Where a household has been
formed

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formed in this manner, there generally is to be seen a gang consisting of old men, old women, and children: all are welcome; all are employed according to their strength, and are maintained upon what they procure in common. In good times a family is settled in a short time, but in less favourable ones it disperses itself as fast: the men go and seek their fortune elsewhere, and the women join themselves to other men; taking sometimes their children with them, unless they chuse to accompany the father. This breaking up of house-keeping is done without any disorder, or dispute, or blows, for the women are as perfectly free and mistresses of themselves as the men. In some of these isles married people with their children and relations form smaller family societies, because the husband has more authority here than elsewhere; but then he has also the power of trucking his wives and children as often as he thinks himself obliged to do so for procuring necessaries: these exchanges are often made without the least scruple on either side for cloaths or food. A woman thus deserted or exchanged returns at various times to her former husband; and this licence

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in a state of nature is attended with fewer disagreeable consequences than it would be under our factitious and regular institutions.

These islanders, ignorant of the rights of exclusive and reciprocal property in the married state, are superior to any idea of jealousy; the men leaving their wives in a perfect and entire liberty of promiscuous enjoyment, and these women returning the same compliment to them. They pay no attention to the degrees of relation, engaging in wedlock for no other purpose than that of gaining their livelihood with less trouble, and to concur with the designs of nature. As they never experience any obstacle in this respect, they are in no danger of becoming addicted to excessive debauchery and libertinism. They envy no man's pleasure or good fortune. As the men prefer buxom women to virgins, their daughters are suffered to grow up in perfect liberty, and in the daily acquisition of experimental knowledge. A mother never abandons her children till they are of an age to remember their name; and as these islanders have an universal love for children,

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every person chearfully receives these little deserted innocents; not only the new husband whom the mother has chosen, but every one to whom chance leads them to apply.

It is said that the women have commonly very easy labours. They frequently bathe their children in cold sea water. Whenever a child cries, the mother plunges it in cold water, in the severest weather, till it has done crying. They suckle their children but a very short time; feeding them as soon as possible with gross and generally raw aliments. To accustom them early to sit on their heels, they tie their feet together and put them in that attitude. They suffer them to run about at discretion as soon as ever they can walk. It may readily be conceived that children brought up in this hard manner, girls as well as boys, have not long need of their parents; and without their assistance they soon help themselves to what they want, and in a short time become as good islanders as their parents, to whom they are entirely indifferent, and by whom often they are

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are not even known. The most usual appellatives in these parts are *Inanisch*, *Bakoutour*, *Alaoutok*, *Tschoumila*, &c.

These people are neither so savage nor so insensible as not to seek to render life agreeable by all sorts of diversions. Neither their nuptials, the birth of a child, nor their religious worship, occasion any festivity among them; but they pass the whole month of December in making visits, not only among their neighbours, but also upon the circumjacent isles. Their accidental rejoicings depend on a successful chase, a visit from an unexpected friend, or the carcase of a whale being thrown upon their coast. Whenever this latter piece of good fortune happens, the whale belongs to all the inhabitants of the island in common; and the proprietor of the district whereon the animal was found, has no right to any greater share than all the rest. They assemble from all parts with the most extravagant joy about the monster, perform idolatrous ceremonies and magical grimaces, then strip themselves quite naked, and proceed to cut up the prey; dividing the flesh, the skin, the blubber,

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ber, and the bones. This done, they put on their best apparel, swell out their nostrils, adorn their lips with the crooked bones before spoken of, and devour all that is eatable with demonstrations of excessive transport. On occasion of any very successful fishery or chase, they rejoice nearly in the same manner, but the festivity is not so universal as that of the whale.

At these celebrations they divert themselves by eating to excess the flesh and fat of fish, they play upon a sort of kettle-drum, sing, dance, tell stories, and indulge their amorous propensities. They have no other musical instrument than their little kettle-drum, with which they go in procession before such as come to visit them, and the cadences of their dances are regulated by these and their voices together. The subjects of their songs are fabulous relations, or fortunate and extraordinary adventures. They do not dance in circles, but forwards and backwards, making a long string of several persons, who perform a great number of leaps and gesticulations.

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lations. These savages have also masquerades; their masks being made of wood in the most hideous shapes; by these disguises they pretend to represent different animals. The men assist at them quite naked excepting only the little apron or purse before-mentioned; the women go to them cloathed. After having danced enough they break their timbrels and masks, making new ones at every festival. When any magicians appear on these occasions, they add great solemnity to the occasion by their prophecies and tricks. Lastly, they assign a couch to each guest, and the host lends his women to such as have brought none with them. When the strangers are going away the adieus are very cold; they are not conducted on the road, and they depart without any thanks for the reception they have met with.

These islanders are pagan Schamanes, like all the people that inhabit the eastern coasts of Siberia. Their belief is still more sensual than that of those Siberians; the invisible and the immaterial have not the least concern in their system. They have no distinct notion
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of the gods, of their influences on mankind, nor of a future life. Their religion has neither feasts nor adorations. Their Schamans or magical priests are like those of Kamtschatka: they pretend to be related to spirits, and boast of knowing the past and the future. The people shew them great respect, but give them no pay nor any reward for the feats they perform. At a whale-feast the Schamans chant thanksgivings to the gods in gratitude for their gifts; but this devotion is accompanied with a number of ridiculous gesticulations to the sound of the magical drum. As soon as they sit down to eat the carcase the priests throw some pieces into the fire, as a kind of offering.

Like all the other professors of Schamanism, these islanders inter furniture with their dead, to begin their house-keeping with in the other world. They have certain little household gods which they rub with blood and grease as their food. They pretend that the volcanoes and smoking rocks of their islands, together with fundry great caves, are the abode of the gods and spirits; and it is to these objects that
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the magical priests address their prayers. They neither fear nor hope any thing from their gods or from futurity; and the favour or indignation of their divinities is indifferent to them.

They have a good constitution and constant health, preserving their vigour to a very advanced age. The scurvy, the itch, fevers, and several other distempers, so common elsewhere, are very rare among them. Hitherto the small-pox is utterly unknown to them. Their teeth continue white, even, and solid to extreme old age. If any one finds himself disordered, he keeps a perfect regimen for two or three days. To cure the head-ach, they bleed the patient by opening a vein in his head, by means of a sharp flint. They dress wounds by applying a root of their climate whose salutary properties they are acquainted with. In short, they are so far from being over tender or nice, that oftentimes when they want to glew any thing in a hurry (for which purpose they use a preparation of the blood of animals), they do not hesitate long about getting blood for that use, but will immediately

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mediately give themselves a knock on the nose with their fist, to obtain as much as they want for the instant.

They are afraid of ghosts and spectres; and it is with great reluctance that they inhabit the huts where any one is dead. But lest they should be obliged to abandon their larger pits on such accounts, they put the sick out of them, that they may die elsewhere. If any person dies in a small pit, they leave him there and fill it up. If the deceased was poor, they put him on his cloaths, wrap him up in a mat, with his furniture and implements of hunting, and so bury him with great lamentations. The rich are not inhumed: but are dressed in their best apparel, put into a little canoe with their furniture and instruments, and then the canoe is hung to a sort of gallows composed of poles, two forked and one transverse, and thus the carcase rots suspended in the air.

The cosaks, or Russian volunteers, the hunters, the irregular troops, and the Russian merchants

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merchants who frequent these islands, lead a very troublesome life there. They embark at Kamtschatka, and the voyage out and back again is scarcely ever performed in less than a year. In this time they have to visit several islands, to receive the tribute which the inhabitants pay voluntarily, to exchange a variety of petty merchandise, especially glass beads and other trinkets, for which the islanders give them their best furs, and to hunt game for themselves. If it was lawful to supply them with knives and hatchets, that commerce would be exceedingly lucrative; but, as it would be furnishing them with arms against themselves, they endeavour to draw as much profit as they can from the chase, and content themselves with that; for the islanders allow the Russians to hunt without any restraint, not only along the coast but in the interior parts of the islands also. They even give them young lads as conductors, who in a short time learn to speak Russ, and serve at the same time as hostages and interpreters. The Russian hunters live on their own provisions as long as they last; but,

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but, when all his consumed, they do like the natives eat flesh and fish without salt or bread, and this without any prejudice to their health. The inhabitants treat foreigners with rudeness and incivility, but they do them no harm, nor disturb or molest them in any manner, unless they have formed any suspicion, however groundless, and then they resolve on nothing less than killing all the foreigners among them, without allowing themselves time for reflection. For which reason the hunters are continually on their guard; and the more, because all familiarity with the women is prohibited foreigners, as it is at Kamtschatka. A Russian soldier never lodges alone with an islander; and if any goes down into a pit, he does not remain long there. The Russians have their own barracks, where they keep watch day and night. When a voyage has been successful, the cargo of a single vessel may consist of 2000 skins of sea-otters, from 2000 to 2500 skins of the sea-bear, about 1000 skins of young otters, 2000 blue foxes skins, about as many of black foxes, and more than 4000 white ones. The

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quantity of these furs varies according to the quality of the isles they land on, and according to the kind of game it most abounds in. They take also sometimes more of one sort, sometimes of another; but the fore-mentioned numbers are not always complete.

OF SCHAMANISM.

THE numerous pagan nations that inhabit the Russian empire are distinguished as the professors of three particular religions; the Schamane, the worship of Lama, and the Bramine; the last is embraced by a small number of Indians found in this empire. The Schamane is the most numerous, branching out into the different sects of the pagan Finns, Tartars, Samoyedes, Ostiaks, Krasnoyars, Mandshours, Oriental Siberians, Bourraittians, and the different islanders of the Eastern Ocean. That of the Finns has been already treated of in the first volume of this work. Here follows a concise account of this idolatry in general, with as much order and connexion as a system so full of absurdity and confusion will allow.

The Schamane religion is undoubtedly one of the most antient that exists, at least the Eastern nations know of none that has an

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earlier date. It is the source from whence have sprung the worship of Lama, that of the Bramines, and various other pagan sects: The priesthood of the Indies have had several philosophers of their order, and thereby their dogmas have been reduced to a system. But among the nations of the Russian empire, they have undergone great alterations. Their professors, from a total want of schools and literature, have successively made such prodigious changes in them, that at present they are no longer any thing but a train of contradictory rites, or a mass of absurdities and the grossest superstition. Wars, emigrations, a vagabond life, a mutilated and falsified tradition, the stupidity or the knavery of ignorant priests, must necessarily have contributed much to the disfiguring of the primitive dogmas of Schamanism. An union of all these causes has occasioned the introduction of the great variety of opinions and ceremonies among so many nations of different languages, of different countries, and of divers ways of living: but the fundamental opinions, and the most essential ceremonies, have been preserved in a very remarkable conformity.

conformity. Whence we may conclude, that the alterations that have gradually insinuated themselves into this religion have been adopted rather through forgetfulness and inattention, than from a spirit of innovation and addition.

Among all the Schamanes women are looked upon as beings vastly inferior to men, and are thought to have been created only for their sensual pleasure, to people the world, and to look after household affairs; in consequence of which principles they are treated with great severity and contempt. The fair sex are allowed the common prerogatives of humanity only in a very low degree; being generally held as impure and reprobated by the gods. They are even thought noxious and accursed during the period of their sexual revolutions; and in child-birth are supposed dangerous and fatal to men and animals. They are interdicted the worship of the deities, and dare not pass round the common hearth of their habitations, because fire is sacred to the gods. As the women are believed to profane and defile every thing they make

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use of during their catamenia, they have their peculiar horses and saddles, are obliged to sit on places assigned them apart, and are not usually permitted to eat or drink out of the common household vessels. If by chance a man is obliged to make use of any utensil appropriated to the women, he is very careful to purify it previously by repeated fumigations. Women are considered altogether as an article of merchandise, and are trucked for cattle, cloaths, &c. A woman delivered of twins, or of a deformed child, is thought to have had commerce with the devil. A father is always grieved when his wife is brought to bed of a daughter; the mothers likewise are best pleased with boys; and the poor female innocents, if they could foresee the dreadful lot that awaits them, would be tempted themselves to curse their entrance into a miserable being.

Yet, notwithstanding the contempt the Schamanes have for women, their religion allows of priestesses, for whom they have as much reverence as for the priests, ascribing to them an equal pre-eminence and power.

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These heathens believe that the vocation of them both is from the gods themselves; and whenever an infant is subject to cramps, convulsions, or other spasmodic affections, it is certainly denoted the favourite of heaven, as such are the signs of a celestial call.

The Tungusians, the Bouraittians, and other nations, give these priests the name of *Schamans*, a term which signifies *a sorrowful and contrite solitary, a man master of all his passions*. The Teleoutes call them *kams*, *kammeas*, or *ghams*; i. e. lords or prophets. The Yakoutes and some others give them the appellation of *ayouns* and *abys*; Tartarian names for priests; and the Samoyedes call them *tadybs*.

These Schamans, both priests and priestesses, are distinguished from the laity no otherwise than by their peculiar manner, and a little more extensive knowledge of the doctrines and ceremonies of their faith, not being obliged to celibacy, or any particular rules in their manner of life. The presents they receive, and the profit of the sacrifices, fur-

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nish them with a maintenance ; but as these are generally insufficient to their support, they are indebted to the chase and the fishery for a farther supply. The aged instruct the youth in every thing that relates to their religion, and the art of imposing on the people. As the priests are the only depositaries of religious doctrine, they are looked upon as the mediators between the gods and men, as possessing the talent of appeasing the wrath of the celestial powers, and of reconciling them with mankind. Under this capacity they are honoured and feared. But among this people also there are free-thinkers, who make no scruple to declare that these pretended magi impose upon the people, and abuse the credit their function gives them ; and these gentry hate the priesthood cordially. As they make great efforts in their gesticulations and contortions, many of them exhaust themselves to such a degree as to become blind. But this accident only serves to procure them greater respect, as they persuade themselves that their connection with spiritual beings is thereby made more intimate. The number of their priests is various,

rious, sometimes greater and sometimes less, as their pretended vocation is purely accidental. Some follow their function all their lives, while some resign their charge to others. One part of them are enthusiasts, and another impostors; but the greatest number are a compound of enthusiasm and imposture.

Their dress is the most extravagant and fantastical that can be imagined; and this being held a very efficacious way of rendering themselves agreeable to the gods, no wonder they endeavour to surpass each other in the singularity of their habits. The Tungusian Schamans, and indeed almost all the others, wear long cloaths after the eastern manner, for the most part made of leather. Their stockings, which serve as well for boots, are likewise of leather; and their whole dress is covered over with an enormous quantity of idols, rudely cut in iron, little bells, rings, and a thousand trinkets, with eagles claws, the skins of serpents stuffed with straw, slips of skins of various animals, &c. Their caps are sometimes a sort of hoods,

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hoods, and sometimes resemble a rude kind of helmet made of iron, and garnished by hanging round them feathers of owls, and snakes stuffed with straw. As the huts of these people are only enlightened by the fire on the hearth, a priest thus habited beheld in these obscure recesses, is a hideous figure; and as he walks the dismal clanking of his iron gear renders him still more horrid. Such as have refined upon their professional grimaces, put on their habits by the side of the fire of the sacrifice, jumping and capering, and making grotesque faces all the time, to induce the simple herd to believe that they are then under the more immediate influence of some particular spirit. Among some nations that profess Schamanism the pontifical habits are shorter; and in a few the priests content themselves with putting idols, thongs of leather, and other rags on their ordinary cloaths, adorning their caps with a bunch of feathers.

The drum* is the principle implement of the Schamans. Its case is oval, three feet

* The Tungusians call this drum *ninguendi*.—*Taur* is its name among the Teleoutes.

in length, and five or six inches deep, made of willow, and covered with skin on one side only; the other side being open, and having a stick across the middle which serves as a handle to the instrument. The skin of the drum is covered with hieroglyphics and other figures representing idols, and various animals; and within are a number of idols and rattling things. They use but one drum-stick, which is a little bent, and covered with hare-skin or some other fur, to render the sound of the drum more dull and dismal: they likewise fasten the ends of horns to it, to give it a terrific air. They ascribe a very extensive power to this magical drum, and pretend to possess the art of beating it in such a manner as to make spirits appear and disappear at their pleasure. If it was customary for the priests of antiquity to follow armies to war, it is possible that the use of the drum in regiments may have been introduced in imitation of the religious tabor. Several Schamans, instead of a drum, make use of two rods about three feet long, to which they tie a number of idols: the Bouraittian Schamans call them *horbous*. These latter during
their

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their adorations wave a *yoda*, or small flag, made of a branch of laryx, with a stripe of some sort of stuff tied to it. The Yakoutes, instead of this banner, make use of a horse's tail.

The Siberian Schamans have neither temples nor keremets *; some performing their functions in the open air, on eminences, or on the bank of some river; and others in the yourts or little huts. In several places the religious ceremonies are performed at any hour of the day indifferently, but generally during the night by the light of a fire kindled for that purpose.

The principles and notions these people have of their religion cannot but be imperfect, obscure, confused, and contradictory: they all agree however in essentials.

They all believe in a universal God, the creator of every thing. The Tungusians call

* Places so called by the Tscheremissians, where they perform their sacrifices.

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him *Boa*; the Bouraittians *Tingi Bourghan*, i. e. the God of Heaven; the Telcoutes name him *Koudaï*; the Kamtschadales *Koutka*; the Samoyedes *Noum* or *Nom*; the Ostiaks and the Vogouls *Troron*, which signifies light. The ideas they form of the Supreme Being are these: God loves his creation and all his creatures; he knows every thing, and is all-powerful, but he pays no attention to the particular actions of men. He is too great for them to be able to offend him, or to do any thing that can be meritorious in his sight. He neither punishes nor rewards; it would therefore be useless to love him; and there is no reason to fear him. The Kamtschadales distinguish themselves by the injurious ideas they have of the Divinity. Every thing that displeases them in the world, as well as the imperfections of human life, are so many proofs, according to them, of the impotence and imbecillity of the Supreme Being, and of the scanty capacity of his providence, and therefore they deride him.

The generality of these heathens think that God is invisible, that he has a human figure, and that he dwells in the sun, or in the sky ;
while

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while others take the sun itself to be God. The Teleoutes and the Altayan Tartars believe that God appears to men in dreams, and makes revelations to them. These represent him as an old man, with a long beard, and dressed in the uniform of an officer of dragoons; for their imagination can fix on nothing more magnificent or sublime than a party-coloured coat. He keeps a brilliant court, and maintains a great number of horses. When he goes forth on horseback, the noise of his coursers and those of his retinue cause thunder; and lightning is produced by the sparks that fly off from the collision of the horses' shoes with the pavement of heaven.

The Supreme Being has divided the government of the world and the destiny of men among a great number of subaltern divinities, under his command indeed and controul, but they nevertheless generally act according to their own fancies, and therefore mankind cannot dispense with using every means of obtaining their favour.

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The rest of their notions concerning these inferior deities are a mass of confusion, contradiction, and absurdity.

Different nations have different divinities, with different employments and different influences.

By combining together as much as possible all their several opinions, the whole may be reduced to the following system. The subordinate powers are in general either beneficent or maleficent; that is, either friendly or inimical to mankind. But their ideas of the nature and qualities of these gods are gross, material, and oftentimes absurd to the highest degree. They even frequently confound the names and influences of the benign and maleficent deities.

Every divinity of the former class has one or more offices belonging to the government of the world. Their delight is to do good, but they are sometimes partial, and when offended they punish the transgressor. They are obstinate, austere, and vindictive. These pagans personify

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personify all the attributes of the divinity, displaying them under the figure of the two sexes: but they do not hold, with the Finns, that the gods and goddesses are married. All the celestial bodies, and all terrestrial objects of a considerable magnitude, all the phenomena of nature that can do good or harm, every appearance capable of conveying terror into a weak and superstitious mind, are so many gods to whom they direct a particular adoration. The sun, the moon, the stars, the clouds, the rainbow, storm, tempest, fire, water, the earth, rivers, and great mountains, are the principal divinities of this idolatrous people. Some believe that the mountains and the waters are no more than the abodes of the gods, and that fire is a sacrifice to them.

The Tungusians, with some others, are extremely zealous in their religion; with them *Tala* is the god of health, *Axaguin* of the chase, *Yelovin* the god of travellers, *Helben* presides over women and all their affairs, *Moundi* is the god of children, *Sokiovo* is the guardian of rein-deer, and causes the flocks and herds to prosper. They have many other deities, which we forbear to mention.

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The maleficent gods, or devils, are likewise very numerous. They believe in a chief devil, who is the head of all the rest. His ordinary name is *Schaitan*; the Tungusians call him *Boun*, the Bouraittians *Okodil*, and the Kamtschadales *Kanna*. This devil is the most powerful being after the supreme God. They represent him as violently wicked, but think it possible to appease him; the schamans particularly are in his favour, and he deigns sometimes to smile upon their prayers. The subaltern devils, or malignant spirits, share the business of doing mischief to mankind among them, and are the immediate cause of all the disasters and calamities to which the human race is subject. Under the idea of Satans they partly comprehend a personification of the justice of the Supreme Being and the punishment of evil, and partly the evil and misfortunes themselves. They hold evil to be a self-existing substance which they call by an infinitude of particular names; but all their notions on this head are confused and unconnected. These spirits dwell in the water, under the earth, in volcanoes and

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in forests. Their *Mitgb* or *Garan* are aquatic fairies; *Kongdouroki Tschifikam*, Lords of the earth, and *Ilguirki* are terrestrial spirits; *Temir Kam*, Lord of iron, or spirits of the mountains; *Ouschkatschou*, *Vodasch*, dæmons of the forests; *Aschintitei*, the gods of insects, and many more.

Besides these different gods and devils, they address a certain worship to the manes of their ancestors, of the settlers of any colony, of their heroes, and of all the priests and priestesses of schamanism, whom they regard as demigods or saints, imagining that the gods make use of their ministry and advice in the government of the world. They attribute to these saints a perfect knowledge of every thing that passes here below. They hearken to the invocations of their votaries, and are able to procure happiness or succour to such as apply for it. The number of them is so great, that the people easily confound the saints with the gods and devils, often taking one for the other, and directing their petitions to very incompetent tribunals. Such as dwell in the neighbourhood of some Russian settlement, attribute the prosperity of the Russes to the patronage of St.

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St. Nicholas of the Greek church, for which reason they invoke him to prosper their undertakings as if they were Russians. They imagine that both the gods and the saints live after the manner of men, only with more magnificence and splendor; that their will alone is sufficient to supply all their necessities; yet, nevertheless, they frequently labour for their subsistence. The gods travel sometimes on foot, sometimes on horseback, and sometimes in a carriage. The Kamtschadales believe that their god Toui is always drawn by fine dogs, and as often as they come to a place that makes the chariot jolt it occasions an earthquake. If it rains during a tempest, it is *Belouta*, the god of thunder, that makes water; in consequence of which principles, the Bouraittians, who are rich in cattle, build huts in the deserts to serve as retreats for the gods in cases of need. The custom that obtains among several nomadic people to consecrate their horses has reference to the same opinion, and will be spoken of hereafter. Some of them think that their gods follow the chase and fishing, and that they lay up a provision of roots against a time of dearth.

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They have many other ridiculous tenets, which we pass over in silence on account of their excessive absurdity.

They are persuaded that the gods appear to the schamans, in the shape of a bear, a serpent, or an owl in preference to all others; for which reason they have a respect for these animals. The fir*, a species of mugwort †, and the ivy of Kamtschatka, are the vegetables consecrated to the gods, the smoke of which is highly agreeable to them; they therefore decorate the idols with them, and use them to perfume and purify impure and profane things. The sacred plants are not the same every where; but all have the same use. Swine, frogs, insects, and worms, are impure, and may not be used as victims.

The notions they have of the world and the universe, are confined within the narrow bounds of the knowledge to be acquired in their desarts. They think the world has ex-

* *Pinus picea* Linnæi.

† *Artemisia* species. The Katschinzes and several other people call it *irven*.

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isted from eternity, and that the future life of man and animals is but a continuation of the present, and hence they talk to the bears they have killed, the carcases of whales, &c. as if they were living and reasonable creatures.

Man, according to them, is composed of body and life, by life meaning soul. Man is free, and his actions are arbitrary. The success of every thing, happiness and misery depend on the gods, the schaitans, and the influences of men. Some therefore dread the anger of the gods which inflicts on them such great distresses; whilst others are afraid of nothing, and have no scruple in the world about any thing. The gods love to be respected, they reward the reverence that is paid them, as also probity and humanity. On the contrary they abominate and punish premeditated villainy, fraud, and cruelty towards mankind. With respect to all other matters their morality is so relaxed, that it would be difficult to transgress against it. The gods are very indifferent to the idleness or industry of mortals: it is of no concern to them whether they pass their time in labour or in sloth, whe-

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ther they lie with their own or another man's wife, whether they eat and drink much or little, whether they feed on stolen provision, or on what they have killed themselves. The devils are always doing all the mischief in their power, without regard to the good or evil actions of men; and therefore it is necessary to keep them at as great a distance as possible, by the help of the priest, by sacrifices, presents, fair speeches, and threats. Health, a thriving flock, a numerous offspring, a successful chase, a fortunate fishing, and a frequent enjoyment of sensual embraces, constitute their supreme felicity. Misfortune, consequently, consists in the want of any of these enjoyments; and the greatest of all evils that can befall them is death.

All the professors of Schamanism are firmly persuaded of an existence after death; but they have such uncomfortable and miserable ideas of that state, that many of them are dreadfully afraid of it. They also hold a dead body in the utmost abhorrence. They
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are afraid of ghosts and apparitions, and therefore when they have assisted at an interment, they endeavour to prevent death and the ghost of the deceased from following them, by performing a thousand superstitious fooleries; such as jumping over a fire, stepping over several sticks set at small distances from each other, the priest all the while making motions as if repelling death by beating the air with a wand; then they perfume themselves and fumigate the hut of the deceased, or abandon it entirely. They never pronounce the name of the deceased, for fear of renewing the remembrance of him. All his relations that bore the same name with him change it for some other, which custom has necessarily occasioned great confusion in their history. They suppose death to be a metamorphosis of the present life into a subterraneous one, of the same nature, indeed, but very melancholy and gloomy, and purely intellectual and spiritual. They attribute a soul to every animal; and, although firmly convinced that every thing rots and perishes by dissolution, they nevertheless bury with the

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corpse various implements and cattle, that he may use them in the other world. The spirits of the earth govern the subterranean world, and do a deal of mischief to the departed, whose repose they endeavour continually to disturb. For which reason the Teleoutan schamans try to drive them off by various incantations and mysterious rites, and always at funerals strike the air several times with an axe.

Several tribes of these people, and more especially such as dwell in very remote deserts, expose the dead on trees, or suffer them to rot upon the ground without inhumation: others burn them that they may be effectually removed from the machinations of spirits. The heirs of the deceased appropriate to themselves his flocks: but his cloaths, furniture, arms, &c. they inter with him, that he may have wherewith to begin housekeeping in his subterranean habitation. They have no doubt but cattle of all kinds reappear after death in the lower world, to rejoin their former possessor, though they die successively and not all immediately after him. It is very uncertain

tain whether the chace and the fishery of the other world are as good as in this. A man that dies will be soon followed by several old women to bear him company, who are no longer of any use upon earth. The more eastern Siberians, as well as the Kurilian islanders and the Kamtschadales, maintain that the future life is a continuation of the present, but much better and more perfect, where they expect to have all their desires more completely satisfied than here. They shall possess more numerous flocks, fine sets of dogs for draught, an excellent hunt, and buxom wives. The women, on their side, expect vigorous and active husbands; in a word, they are persuaded they shall find in the life to come every incitement and gratification of their desire. Full of these hopes, they are not afraid of death; but, on the contrary, often inflict it on themselves with the utmost coolness. And, because the christian religion promises its possessors only a paradise destitute of all these sensual advantages, the schamans pity the poor christians, and insult them with the superior felicity their religion provides

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provides for them. The schamane priests generally meet death with great courage, through the firm expectation of a peculiar felicity in the future world, in return for their having dedicated their life to the business of reconciling the gods and dæmons to the human race for the performance of those numberless tricks and grimaces they think meritorious; and through the persuasion of their being admitted to a participation of the sacrifices offered to the gods, and associated with the saints that direct the destiny of mortals. Just before their death they commonly order their body to be burnt, as a means of purifying it, and of securing it from the tribulations and persecutions of the subterranean spirits.

All these pagans endeavour to render themselves agreeable to the gods, and to deserve their indulgence by the help of idols, prayers, and sacrifices; and are so fully persuaded of the efficacy of these ceremonies and of the truth of their doctrines, as to attribute their degeneracy, their present insignificancy

and poverty, to their being less zealous than their ancestors in the worship of their gods and idols.

The less stupid among them regard the idols as mere representations of the gods, but the rest take them for real deities. They are made either of blocks of wood cut into fantastic shapes, or large misshapen stones to which the imagination gives some distant likeness of the human form; but they are for the most part fabricated by the priests. Sometimes whole rocks are taken for idols from something extraordinary in their configuration: of this sort is the rock of the Schamans on the eastern coast of the Mare Baikal. The idols made by hand are puppets of different magnitudes, rudely cut in wood, or stuffed with straw. The *schovokis* of the Tungusians, the *kamoulis* of the Kamtschadales, the *ongons* of the Bouraïttians, &c. are of this sort, about eight inches long, and dressed in the fashion of the schamans. Some are covered over the face with a flat piece of iron. The *imelguilschin*, or annulary idol of the Bouraïttians, is one of these puppets fastened within a hoop of willow wood,

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wood, about two fingers broad, which represents a magical drum. The Kourilians make their idols of chips of wood in a very ingenious manner. The *stuffed idols*, or such as are made and stuffed with rags, are in use only among the Yakouts, the Tschoulym Tartars, the Teleoutes, and the Altayans. The Tschoulyms call them *scheitans*, and the Teleoutes *ischalons*. These latter make their idols of little rolls of rags or cylindrical cushions, about eight inches in length and four in diameter, adorning them with the feathers of owls, and making a sort of human face at both ends, with eyes of glass, or small bits of lead. The *sheep-idol* of the Bouraitians is made of a lamb-skin, with the feet and tail, and the resemblance of a human head affixed of wood. The *banens*, or idols of iron plates, are in use among all the Schaman pagans; they are hung about the cradles of their children, and the priests especially ornament their cloaths and drums with them. They are slips of iron cut into such wretched shapes of men, bears, rein-deer, birds, fishes, serpents, and even the stars and elements,

elements, that it is difficult to discover what they are intended to represent. The figure of a man's face is the emblem of the sun, a semi-circle that of the moon, the figure of a canoe represents water, a triangle signifies fire, and the emblem of the earth is a grid-iron. The Bouraittians and the Yakoutes have idols of felt, or puppets about six or eight inches long, made of that stuff. The idol *Irguekin* is the pantheon of the Bouraittians. This is a piece of skin eight inches square, cut at the sides like the teeth of a comb; and this humble invention represents the assembly of all the gods. Their *nogats* are in use among several other people. These are painted idols, representing the outline of the human figure, are in length about six or eight inches, and coloured with the blood of the heart of the victims, or sometimes with red chalk. The eyes are made of glass or lead, and the head is surrounded with the feathers of owls.

The Kamtschadales erect little columns in their deserts, which they intwine with ivy, and regard as gods, to whom they address
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their religious adorations. The *ghaitou* is an idol in the form of a wolf, and composed of different plants tied together. This idol wolf is one of their penates, and has his particular place in their habitations. The *Tschiptipkan* of the Tungusian hunters is a small bower of branches, in which are suspended the sacrificed birds. Their *Doï* is a cross erected, to which they affix a crucified bird. The *Bogue* of the Tungusians is an idol made of branches of the fir-tree bound together in such a manner as to represent a human figure. The *Tefs* of the Katschintzes is a forked stick, between the two prongs of which are suspended the head of a fox, or two birds carved in wood. It may easily be imagined how rude and misshapen all this variety of sacred objects must be, and how difficult it is to discern what they are intended to represent, among people without art or taste, or proper tools. In a word, the gods of all these nations are in general such contemptible things, that no child in Europe would accept of them for toys.

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At almost every sacrifice they give a new idol to the people, whence it is that we see such a quantity in many of their huts. The Teleoutes place them all in one corner of the room. The *Ongo Neguir* of the Bouraittians is a bag filled with idols, hung against the left hand side of their huts; but in summer this bag of gods is suspended to a pillar erected before the hut. The Tungusians tie theirs to a *schonon*, which is three poles resting obliquely against one another. The Katschintzes place their *Tefs* on the coverings of their huts. The Bouraittians build *Ohos*, or small huts on mountains, for the gods and idols of their flocks. Some of these idolaters keep their idols in boxes, &c. By the side of every idol they always lay the skins of weazles, ermines, and other furs, bones of victims, parcels of hair from the manes of their consecrated horses, and other trifling oblations; tying the whole about the idol as an offering. Almost all these pagans have a great veneration for their idols, bowing and making prayers to them. They never go to the chase but they take one of them as the companion of their fortune; they

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they pretend to feed them by smearing their faces with blood and grease; they incense them with the smoke of fat, flesh, blood, boughs of the fir, or wormwood burnt before them. Others, when any misfortune befalls them, load their gods with abuse, upbraid them with the respect they have always shewn them, dash them against the ground, throw them into the water, or give them a sound drubbing with sticks.

The adorations and invocations of the gods and idols are sometimes solemn and universal; but frequently private, when every person performs his devotions at home. They expect but little success from prayers not accompanied with offerings; and therefore their solemn adorations are made amidst sacrifices, victims, and oblations. All the professors of Schamanism celebrate a festival in the spring, and another in the summer or autumn. Their year begins at the festival of the spring; on which occasion they bring an offering of the first-fruits of their flocks, and of new grass. Milk is the principal oblation at this festival, in which they implore

a blessing on the year. The summer festival is not celebrated annually in every place; however they contrive it so that all persons may assist at it once a year.

Excepting swine all quadrupeds may be used in sacrifices, as well as birds, fish, furs, skulls, blood, fat, hair, horns, cheefs, kourmatfch or parched corn, beer, corn spirits, cloth, and money; in short, almost every thing may be used as an offering or for food to the gods and idols. The most eastern Siberians sacrifice even dogs. Branches of the pine are chiefly dedicated to mountains, lakes, rivers, and the sea.

The ceremonies of their worship differ according to the different nations; and often the schamans of the same people vary the ceremonial. But all in general consist in prayers, the worship of the beneficent divinities, sacrifices, and offerings, pretended magical rites, and the superstitious mummary the knavery of their priests has introduced for restraining the influences of devils. Some of them distinguish between the worship of the

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gods and that of the devils ; while others confound them together, and cause their incense to smoke in honour of both at the same time, to render both propitious at once.

When the Teleoutes celebrate their feast of the spring, the *kam*, or priest, repairs to the fields, where all the males of the community, decently habited, assemble about him. The priest beats his magical drum, then recites a number of prayers, during which the congregation make libations of milk and beer, and scatter parched corn about the ground. This done, he eats and drinks of the offerings, giving a small portion to each person of the assembly, who eat and drink it with great devotion. When all is finished, the priest throws up the wooden bowl that held the milk into the air, as an act of divination to know whether or not the offerings have been agreeable to the gods. If the bowl falls with the bottom on the ground it is a good sign; but if the bottom uppermost, it is a certain indication that the gods have rejected the sacrifice. The festival is concluded by drinking

ing the remains of the beer and milk with great merriment.

At the *Ourisch*, or spring feast of the Katschintzes, their kamnu or priest lights a fire on a rising ground, or by the brink of a river; and as he repeats his prayers he waves a flag to and fro. He then makes a libation of sour milk, some of which he throws up towards the sun, the moon, and the rivers and mountains of the district. The whole concludes with a libation to the devil. Every person has some consecrated milk to bless his hut with; and what remains after the ceremony is drunk up by the assembly.

Among the Yacoutes, the ayoun, or priest, blesses the first produce of the milk of every hut apart, repeating prayers, and waving a flag, or sometimes a horse-tail over it. He pronounces the names of all the gods, of all the satans, and of all the saints; at every name casting into the air a spoonful of milk to regale its owner with. This ceremony is repeated three times successively. He drinks a portion of the same milk, and then a little boy

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presents the bowl to all the company round, who commonly kneel down as they receive it. This done, the priest throws up the spoon, whose fall denotes the satisfaction or disgust of the gods.

The *Ayei Ningui*, or spring feast of the Tungusians and Bouraittians, is celebrated in the same manner with that of the Teleoutes, excepting that the latter, together with their libations of milk, make also an offering of fresh herbs and plants. All the other pagan nations of the Russian empire celebrate the same spring feast with greater or less variation.

In the month of October the Teleoutes celebrate their Autumnal festival. They assemble at a place pitched upon for that purpose, which is always called *Taoutka*. *Taschkat* or the altar is a sort of scaffolding made of posts, branches of trees, and grass turf. The people of the village that celebrates the feast, form a circle round the altar. The *ham*, or priest, begins the ceremony by beating his drum and reciting prayers. A young horse is sacrificed,

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sacrificed, which they kill in such a manner that the hoofs, the head, and the tail, remain with the hide. They then strip the flesh entirely from the bones, boil it together with all the entrails, and make an offering of it to the gods by spreading it on the scaffold, and repeating prayers at intervals. Lastly, they eat the flesh of the victim, hang the skin upon a pole, with the head always towards the east, tying about it hare-skins and other small offerings strung together. Several neighbouring villages assist at the ceremony.

At the celebration of the feast of Autumn among the Bouraittians, which they call *Sangué Haara*, or *The White Moon*, they sacrifice horses, oxen, sheep, and goats. They slay the victims one after another on the place of offering, by stabbing them with a knife in the breast, and then tearing the artery. The oblations are made, and the flesh eaten in the manner observed by the Teleoutes. The Bouraittians address their prayers to their *Nouguts*, or *Nogats*, idols made of rags and shreds of cloth, and tied about a little tent. They make up faggots or fascines of birch-

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boughs,

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boughs, to which they fasten remnants of old garments like a flag; and, as the wind agitates them, every motion of these rags is devoutly thought to be as agreeable to the gods as a prayer. Those of the sect of Lama are of the same opinion. The bowels and such of the intestines as they do not eat are burnt, lest the dogs should profane them. Great care is taken not to break the skeletons of the victims, that each may be covered with the skin that belongs to it, and stuck upon poles in its original shape. No one passes these figures without bowing respectfully before them: and this ceremony is continued till decayed by time they crumble to pieces.—At this festival they likewise bless the stakes to which they tie the colts and calves, by suspending them to a tight string, with owls feathers and strips of rags fastened upon it, which are thought to be equivalent to prayers.

The religious feasts of the Yakoutes and several other nations consist of the same ceremonies.

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Their accidental sacrifices are made with greater variations. The custom of incensing and feeding the idols has been already mentioned. The Kourilians, as often as they return from the chase, offer to the gods the skin of the first game they have killed, by hanging it up before their cave. The Kamtschadales, in cases of any distress or accident, cast pieces of fish into a fire. The Koraiks fix the head of a dog or a rein-deer upon a stake in the ground, so as to face some river or volcano; and to the sound of the magical drum repeat prayers by the side of the head. The Teleoutes, under any domestic affliction, sacrifice a hare, and suspend the skin, with the head and feet remaining to it, before the door of the hut. This idol is commonly hung upon a birch tree, and as they pass they make many bows to it. In general, the skin of weazles and other small quadrupeds are the ordinary domestic offerings. On occasion of any considerable calamity they sacrifice also the larger animals with the ceremonies usual in their solemn feasts; always erecting the skeletons before their huts, and

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always hanging up the skin of the victims; which gives their habitations the appearance of lay-stalls.

Almost all these pagans while on a journey make offerings to the mountains they pass, and the rivers they cross. These viaticums are branches of fir, a few pieces of meat, fish, or cheese, little knots of hair from their horse's mane, small furs, or slips of their cloaths. Such as are addressed to mountains are hung upon a tree growing on an eminence, which religious trees the Tungusians call *na-laktits*. They never fail to make some trifling offerings to the fire, as usual on accidents, throwing in blood or fat.

At interments they generally sacrifice some cattle or large game. This is a sort of portion given to the dead, that the souls of the beasts may be useful to his spirit. This sepulchral sacrifice is repeated every mortuary and commemorative festival; and several of these people have a custom of suspending the skin of the victims near the tomb of their departed relations or friends.

The custom of blessing the domestic animals is probably also a kind of sacrifice. All these nomadic people observe this ceremony for the sake of putting their cattle in security against wild beasts, and for preserving them from all kinds of accidents, or for causing their flocks to prosper and multiply. To this end, they either consecrate for ever to the gods a number of cattle, especially stallions and bulls; or dedicate the whole herd for some months to obtain a greater increase. These poor people imagine that the tutelary gods of the herds come in the night-time and ride the consecrated cattle; and that this spiritual cavalcade occasions the sweat which they think they see on the beasts frequently in a morning, which passes for an infallible indication that the gods have taken the whole herd and flock under their safeguard and protection. This superstitious practice is not however without its use. For as the consecrated horses are not permitted to do any work, they become more fit for propagation, and at the same time more courageous in the defence of the consecrated animals against the attacks of
beasts

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beasts of prey, to which they are frequently exposed in the vast deserts where this religion is professed. No consecrated horse may be sold or slain. It is not lawful for women to ride them. They must be ridden with a saddle entirely new. When a herd or flock is once dedicated to the gods, the proprietor of it is permitted to use the milk of the females; but during the whole time of its being in a state of consecration he dares not kill, sell, or exchange any individual of it.

Among the Bouraittians, the ceremony of consecration is performed in this manner: The schaman kindles a fire, and makes an oblation of milk, cheese, and a spirituous extract of milk, and then pours milk on the horse to be consecrated. He waves his little holy flag, recites some prayers, and lights his flag that the horse may draw in the smoke of it by his nostrils. He next proceeds to pluck some hairs from his mane and tail, throws them towards the south, ties a red rag to his mane, and lastly lays the milk bowl on his back, and lets him run: the bowl soon falls to the earth, and by the side that is uppermost a certain

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certain judgment is formed whether the horse be agreeable to the gods or not. Among the nomadic Tungusians, a consecrated horse is called *hangan*. It is quite indifferent of which sex or what colour it be; and the ceremonial of consecration is the same with that of the Bouraittians. The Teleoutes call theirs *jieks*, using the same rites. The Katschintzes on this occasion incense the cattle with their *irven*, or consecrated wormwood.

The adorations, both public and private, of these nations, prove that many of them fear the gods; and it must be confessed that several discover a sincere devotion. All their prayers are very laconic. The laity, by short but devout invocations, petition the gods for whatever they want or desire. The suppliant turns his face towards the sun, or towards a mountain, a river, an idol, the skeleton of a sacrificed victim, or some other offering. The prayer is addressed to this or that god, or satan, or saint; and as their number is so great, they often confound the names of them, some through ignorance, and others by design. Some invoke every god,
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every devil, and every saint, by his proper name; while others call upon all of them together at once. One of their prayers is; *O god Boa! O all ye gods and saints! give health to me and mine; make my cattle prosper; grant me success in the chase, &c.* When they make any offering, they ask a return to it in words to this effect: *O ye gods! this offering, this sacrifice is for you; or, at other times, Behold what I bring you to eat: give me then in return children, cattle, a long life: keep death far from my wife, from me, and from my children.* These phlegmatic pupils of simple nature, have no means of raising themselves above the fears of death; but would give all they possess in the world for a little prolongation of their days. Whenever they are sick, you see them wringing their hands and abandoning themselves to despair. But if any of their relations die, they become almost frantic, and exclaim, *What have I done to you, O ye gods! O ye schaitans! O ye saints! what have I done to you to be thus torn from the earth? What crime hath my wife [my husband, my child, friend] committed, that ye should thus cause her to die, that ye may deliver her to the*
gods

gods of the subterranean world? When any misfortune befalls them, they will say, By what crime have I deserved that wild beasts should devour my cattle? or that my arrows should not hit the game! The schamans have certain forms which they repeat at the solemn festivals and sacrifices, with variations adapted to particular circumstances. They consist of invocations addressed to the gods, and incantations, threats, and promises made to the devils. But it often happens that these ignorant priests are so unskilled in their function, that they confound and perplex the whole rite by jumbling together names, allegories, and objects. The following is a translation of the principal prayer of the Teleoutes: Koudai Kaira Kam! i. e. God! Tzar of heaven! dear Lord! deign to look with an eye of favour on this our sacrifice: preserve Her Majesty the Empress! give us health, a long life, a numerous offspring, with abundance of cattle, corn, and happiness!

The prayers of the Tungusian Bouraittians, and some other schamans, have some resemblance to the litanies of the Europeans. They repeat their prayers in a chanting tone ;
and

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and as they pronounce the name of every divinity, they beseech him to grant such things as belong to his particular department: of the sun they ask fair weather; of the god of women they beg children; to the god of hunting they pray for plenty of game, &c. invoking the saints and departed schamans for their intercession with the gods. It happens frequently to them likewise, as well as to the rest of this sect, to take one god for another, to address a devil instead of a god or a saint, and to ask of one what belongs to the province of another. These Tungusian and Bouraitian schamans, after having lighted the sacred fire, beat the magical drum to call the gods, devils, and spirits together, and make them attentive. This preparation being made, they repeat the following words: *O God, grant me health; preserve me from wild beasts, that I may not be devoured by them; suffer me not to fall from any steep rock; let me not perish in the water: give me children, cattle, game, and fish!—Behold, we sacrifice to thee a rein-deer, [a bird, a fish]. We erect an idol, a Daï, a Bogue*, to thy honour.* At the end of

* The names of two of their idols exposed in public.

every

every period the assistants call out, *Ho! héguéa! ghayer lisch!* Hear us! favour us! help us! have mercy upon us! which ejaculations are repeated two or three times at every period of the prayer; which done, the schamans only pronounce the names of the other gods and saints, to each of which the people chant, *Hear us! favour us! help us! have mercy upon us!*

The pretended magical practices and ceremonies of the priests are properly used to assuage the malice of the satans, and to prevent their fatal influence. They make the people believe that the adorations of the gods and the invocations of the saints are not sufficient of themselves, but that the enchantments of magic are an indispensable part of worship. The ceremonies are so absurd, and contain so much visible imposture, that we cannot afford these people that indulgent commiseration we owe to men under the guidance of ignorant and deluded priests, who follow imperfect traditions, and have no ideas but such as are sensual and relate to the wants of animal life. The laity have good intentions

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tions in their idolatrous worship; but the priests impose on their simplicity. The ceremonies relative to the devils are absurd, puerile, frantic, and contemptible; and the priests are fanatics and abominable cheats. Fraud and fanaticism are not incompatible in the human mind.

It would be useless to endeavour at tracing any orderly or rational combination in the multifarious impostures of the schamans and magicians; at the same time however we may perceive the following dogmas scattered here and there through their chaos of absurdities: The devils have great power and influence over the phenomena of nature, and the fates of men; having no other occupation than that of wandering about the world, and prying into every occurrence of it, to do all the mischief in their power. The priests and magicians pretend an acquaintance with the immaterial world, and to be in strict intimacy with the devils, whom they can command at their will, to learn of them all they want to know. They boast of being able to pacify them, and even to do good by their assistance

assistance. The magical drum is the instrument by which they pretend to hold converse with spirits. Every magician has some evil spirits in his confidence, to tell him when the gods are pleased or dissatisfied; what are the causes of their wrath or hatred, and by what means a reconciliation may be made. It is the devils who make the schamans acquainted with the past, and give them a foresight of the future, shew them what is transacted in remote and secret places, and discover to them what the absent are about. It is likewise from the devils that the priests have received the power of ordering after their fancy the good or bad fortune of men, and the talent of interpreting dreams and prophecies.

Such are the idle notions on which Shamanism and the reputation of its priests are built. It is of the highest consequence to these poor fanatics, or impudent impostors, to preserve it with care, and support it with all the credit they enjoy among an ignorant and superstitious race; and hence it is that

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the difference to be observed in their ceremonies makes no material alteration in their doctrines.

It would disgust the enlightened mind to pursue the detail of all their scenes of magic and enchantments; the ceremonies of which are so egregiously absurd, and so similar to each other, that it will be sufficient to give a succinct account of the most striking and remarkable. When the schaman would call up the Schaïtans, the Bounis, the Okodils, and all the host of hell, to learn the past or future, he makes a thousand grimaces and wild contortions, insomuch that he might sooner be taken for a mad-man than a priest. Having put on his peculiar habit, (by which they are more distinguished from each other than by their several gifts) he lights a fire and smokes tobacco, every now and then starting up on a sudden, as if struck with fits of panic fear, and then, after various agitations, tremblings and jumping about, he proceeds to conjure up the devils by the beating of his drum. He now runs round the fire, and leaps over it a great

number of times, putting himself in the most hideous postures, and making convulsive gesticulations; all the time crying out and screaming in unintelligible vociferations, and between whiles calling the spirits by their names. After half an hour spent in this horrid solemnity, he pretends that the schaitans are become visible, and that he must wrestle with them. He questions them, prays to them, threatens, promises, and commissions them. To learn the answers of the devils he throws his drum-stick into the air, or some part of the dress of the party for whose sake the incantation is made; as his cap, for example, or his girdle. The stick, the cap, or the girdle, as it falls is thought to bring the answer of the spirits. The priest then puts his head into the drum, and assumes the air of one listening attentively, and during these responses trembles, sweats, and quivers violently. The ceremonies on these occasions are almost always the same; whether the magicians thus consult the decrees of futurity for themselves or for others; or whether they want to know the cause of any disease, or other

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misfortune ; as also in their negociations with the enraged gods whom they wish to appease, in conjuring or enchanting the devils, or in repressing their virulence. All these superstitious and frantic grimaces are sufficiently hideous to impose upon the ignorant people, and to inspire them with terror ; especially as the illusion is assisted by the darkness of the scene, by the dull and lugubrious sound of the drum, and the confused rattling of the bits of iron, with which the cloaths of the priests are covered.

The Yakout schamans, the Tschoulmys, and some others, pretend that their souls quit their bodies during these rites, and are borne into distant and even immaterial regions. After some of the above mentioned gesticulations, they pretend to fall into a fainting fit through the supposed absence of the soul, which is gone to meet the gods of hell in their abodes, either in the mountains, the forests, or the depths of the earth. During this paroxysm they are holding a conference with the divinities, negotiating with them, and executing

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the commissions of their employers. The souls make this aerial journey mounted on bears, hogs, eagles, &c. and at their return these impostors pretend to have had visions, and to have seen the devils under the form of rays of light, or shade, in the shape of lions, bears, owls, eagles, swans, beetles, spiders, or dragons. Their answers to the questions proposed to them are adapted to the subjects, and consist always of equivocal sentences in fanciful circumlocutions; so that one way or another they can always pick out a sense which is applicable to the matter or event in question. These oracles also are very often nothing but a nonsensical jumble of words about the state of the absent, or the future lot of mortals. One is sometimes surprised to hear such allegorical responses and explanations among so ignorant a people, who very often pronounce their oracles extempore, and even before they have understood the question proposed.

Besides the great magic we have been speaking of, all the schaman priests, and indeed many of the common people, are in possession

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of another. This is less sublime than the former, and very much resembles the nostrums of the rain and fair weather-makers among the Kirguisians, the impostures of gypsies, or the talents of the European vagabonds, who reveal the mysterious events of futurity by cards and coffee-grounds,

The Yedatschis, or Krasnoyar magicians, and several others, throw the blade-bone of a sheep into a fire, and the cracks and marks it receives by that means, discover to them as clearly as if they read them in a book, the series of future events or of past transactions, relative to him who makes the inquiry.

The Tungusian prophets and others understand the whizzing of an arrow as it flies, or the vibration of a bow-string, as familiarly as their mother tongue. So infallible are they in these ridiculous divinations, by which they solve questions of all kinds.

The Teleoutan, Sayan, and 'Abinzinian magi perform their sorceries by means of forty little sticks, which they throw up into the
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the air in such a manner that they may fall upon the magical drum; and the disposition of these sticks after falling, as also the figures on the drum which they touch or cover are indications of what they want to know.

The Ayouns of the Yakouts learn the future history of a person's life, by examining the lines of his hand. They make the poor simple creature hold a medal or mysterious ring, which, by some means or other known only to themselves, makes what they want to know as clear as the day.

To raise a wind they suspend to the branch of a tree a stone found in the bladder of some quadruped, which they tie to a little stick by a horse-hair, pronouncing these words while they make the knots, *I renounce my father and mother to see effects of thy power.*

IN spite of all that obscurity and confusion which prevails in the religion of the Schamans, and especially in its mythology, one cannot help discerning through them the general notions of natural religion, as well

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as various ceremonies of the Mosaic law. The sacred fires, the oblations, the adorations, the opinions with respect to women, and the impurity contracted and communicated by their periodical excretions, with many other articles of the schamane faith, are probably borrowed from the ceremonial of Judaism.—The principal causes that contribute to perpetuate the errors of these idolaters, are the sensuality and materialism of all their opinions; with their manner of life, vagabond and unsettled, wild, and analogous to the deserts they inhabit. To which may be added their extreme poverty, which allows them not to afford the smallest education or instruction to their children. All these obstacles in conjunction are sufficient impediments to their improvement. But, if it should be found possible in some future period to remove the chief of them, these people, of whom many are of an excellent disposition, may be persuaded to forsake their errors, and to adopt a reasonable worship and the true religion. So much the rather, as they have for the most part good natural sense enough, are very tolerant

lerant, and have neither hatred nor prejudices against the partizans of any other religion. Good examples therefore, joined to arguments fitted to their comprehension, might have great influence upon them, and hasten their conversion.

OF SCHEMATICISM

...and have ...
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OBSERVATIONS

ON

The FORMATION of MOUNTAINS,

AND

The Changes the Globe has undergone :

PARTICULARLY WITH REGARD TO

THE EMPIRE OF RUSSIA.

EVER since the revival of the sciences, ingenious men have been continually framing various hypotheses upon the apparent structure of our planet. The origin of its mountains, its beds of marine productions, and the other traces of the great catastrophes of the globe, which are marked in the most ancient history of the majority of the Asiatic nations, have furnished ample matter for the exercise of erudition and genius.

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The generality of these hypotheses, from that of the disappearance of the ancient continents, down to the most modern ones of M. de Buffon, and the other celebrated authors of our century, are not deficient in just observations, or in consequences properly adapted. But they all err in this, that the authors, by attaching themselves to one, or to several particular observations and causes, have endeavoured to deduce all the operations of Nature, ever fertile in her resources, to them alone, and have besides wandered into explanations and suppositions to the extremity of possible events. They have judged of the structure of the whole globe through the medium of national prejudices, or from ideas drawn from the particular sphere of each author's knowledge of the mountains of his own proper country. And as several of these hypothetical creators have not even had ocular demonstration of the nature of large chains of mountains, or at most are only acquainted with those of Europe, their theories have been adapted to the particular structure of these, and even of them only a small part
has

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has sometimes fallen under their observation. In this manner the ancients, and some ultramontanes among the moderns, have judged of the flux and reflux of the ocean by the little movements of the Mediterranean, which happened to lie within the narrow circle of their inspection,

Woodward, for example, without giving himself any concern about these chains of old rock, built his system on the formation of beds and mountains during the deluge, in the persuasion that every mountain in the universe was composed of layers nearly horizontal. The Count de Buffon in like manner seems to have formed his opinion of mountains in general by those he examined in France, which are for the most part composed of layers almost horizontal, or only deranged by the effect of some volcanos. Otherwise he would never have deduced the formation of flints, and even of old rock *, from matter cast and deposited by the currents of the sea; nor have advanced that

* *Histoire Naturelle*, 12mo edit. Vol. I. p. 128.

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traces of the sea are to be perceived even to the very tops of the highest mountains *; that these mountains are all composed of horizontal layers as well as the plains †, and that volcanos are only found in the lofty Alps ‡; assertions that are altogether, or in part, contrary to the general order of nature. Many Italian naturalists, being surrounded, as it were by the immense effects of volcanos still burning, or the frequent vestiges of such as are extinct, have been fond of deriving all effects from these subterranean fires. Mr. Delius, a learned Austrian mineralogist, judging from the Carpathian mountains, whose highest summits, which he visited, consist of a calcareous rock, (real, or apparently so to him) asserts that all the high mountains of the globe, as well as the nucleus itself of our planet, must be formed of this rock.

An infinitude of other examples of like nature might be adduced; but it is not here

* Histoire Naturelle, Vol. I. p. 3.

† Ibid. p. 116.

‡ Ibid. p. 164.

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intended to discuss all the hypotheses, ancient and modern, on the present state of the earth, which are in no small number. Almost all of them, however, may be reduced either to the supposition of a pre-existent plain and solid shell, which inclosed the ancient globe; the submerſion of continents by the derangement of ſeas, variously imagined; a ſudden diſſolution of the ſurface of the globe at the time of the deluge; the influence, or even a knock of ſome comet; a ſlow and general diminution of the waters of the ſea; or to the action of volcanos, which they have gone ſo far as to attribute to the central fire, taken for granted, and which other naturaliſts have employed to account for the formation of metals by ſublimation, and for the origin of ſprings by diſtillation. Thus making our planet one while a chemical laboratory, and then an hydraulic machine, more adapted to the methodical ideas of philoſophical minds, that find amuſement in ſuch hypotheses, than to the grand and multiform operations of Nature, which often, on obſervation, overthrows the moſt beautiful

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systems of the cabinet, and sometimes even
mathematical demonstrations.

It is but of late years that we have begun to generalize certain discoveries about the constitution of the surface of our globe, and the great chains of primitive mountains. To the learned mineralogists of Sweden and Germany we are indebted for the first clear and precise notices of the order that Nature has followed in forming those elevations of the earth, as well as in arranging the layers that compose the hills and plains of our continents.

Mr. Pallas, under the auspices of the august sovereign of all the Russias, traversed almost the whole length of Asia, and a great part of two of the largest chains of mountains the habitable world sustains. He found, with an agreeable surprise, that all the results of his observations (made without any knowledge of these later discoveries, and consequently without any prejudice in favour of the system they composed) exactly corresponded with the indications of these naturalists;

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ralists; and therefore are confirmations of the judicious and true notions they have begun to communicate of the internal structure of the globe.

From what we know of the Swedish, Swiss, and Tyrolese Alps, of the Appenines, the mountains that surround Bohemia, Mount Caucasus, the mountains of Siberia, and even the Andes, we may lay it down as an axiom, that the highest mountains of the globe, which form continued chains, are composed of that rock which is called granite, whose base is always a quartz, mixed more or less with feld-spath, mica, and little basaltic fragments, in different portions. As far as we can inform ourselves by observations made on the surface, and in the pits of mines and wells, though of no great depth in comparison of the mass of our planet, this old rock and the sand produced by the decomposition of it, form the base of all the continents. It is granite that is found under the deepest layers of mountains, and often in the low grounds, where the strata are carried away

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by the violence of inundations. It is granite which forms the great humps or risings, as well as the core of the vastest Alps of the known world. Infomuch, that nothing is more probable than that this rock is the principal ingredient of the interior of our globe.

Such a position, it must be confessed, will not favour the doctrine of the central fire. On the contrary, the naturalists that place an enormous mass of load-stone at the nucleus of the earth, ought rather to applaud themselves on this assertion; as the load-stone, always micaceous, and very often mixed with quartz, discovers greater affinity with the granitic rock than with the phlogistic minerals, or the calcareous rock and pure sand, with which others pretend the interior of the globe is filled. Moreover, the granite may seem to have been in a state of fusion, and to be only a production of fire.

M. de Buffon, and others, that imagine the matter of the planets to have been detached from the mass of the sun by the stroke of a comet, or that comets, heated and melted
by

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by the fire of the sun, came to form those bodies of our system, easily account for that state of the primitive rock; though, at the same time, it is not sufficiently proved that the sun burns with a fire strong enough for keeping its mass in a state of fusion. Perhaps it is not within the province of the human faculties to dive into the true cause that cast such an enormous mass of vitrified matter into the orbit in which we roll. And the ingenious author of the *Recherches sur les Américains* seems to have reason for saying, that we might as well write a Treatise on the Formation of the Stars, as upon that of Rocks, which have been raised by the powerful hands of creative Nature, and to which we are indebted for the little planet on which our philosophers reason*.

It is undoubtedly proved by a general and invariable observation, that this old rock which we call granite, and which is never

* “ Il vaut autant écrire un traité sur la formation
“ des étoiles, que sur celle des rochers, qui ont été
“ élevés par les mains puissantes de la Nature cré-
“ atrice, à laquelle nous devons la petite planète sur la-
“ quelle les philosophes raisonnent.”

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found in layers, but in blocks and lumps, or at least in masses heaped one upon another, never discovers the smallest trace of petrifications or organic impression; by which it appears anterior to all organized nature. Or perhaps, if we admit the ages and periods of the world according to the Indians and Egyptians, it has been reduced to the state in which we now behold it by a total re-fusion, that has destroyed even the minutest vestiges of all organic bodies which might have existed before such a catastrophe. We also see that the highest eminences it forms, whether in hillocks, in ridges of mountains, or in sharp pikes, have never been covered again by clayey or calcareous layers, originally from the sea; but seem to have been there from the earliest periods of time, or ever since they obtained their elevated and landed situation above the level of the seas *. An observation

* The Count de Buffon himself agrees, Vol. II. p. 35. that the summits of the highest Alps he had seen, often down to the depth of two or three hundred fathoms, are commonly composed of rocks of different kinds of granite, which, he confesses in another place, never

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observation that refutes the hypothesis of such as believe all the mountainous elevations of the globe to be the effect of a central fire, and of its explosions during the first ages of the earth; when the crust that surrounded this marvellous furnace had not yet solidity enough to resist equally such an internal agency; which could not have happened without raising at the same time various hetero-

never contain any shells, and thereby contradicts what he advances in the passage above cited. He is not more exact in placing granite among the number of matters disposed in layers, Vol. II. p. 27. It is allowed that certain granites seem heaped in layers for several feet in thickness. But the cracks which have divided this rock into great parallelipedal masses no more demonstrate its formation by the deposition of waters, than the articulations of basalt, or the crevices of clay hardened by fire. We have a conspicuous proof against the opinion that puts the granite in the number of stones in layers formed by the depositions of waters, in that enormous rock which the glorious emulator of Peter the Great has placed to support the statue of her heroic predecessor. This rock, whose height is 21 feet, its length 42, and its breadth 34, does by no means favour these ideas; and whose solid mass being 3,200,000 pounds in weight, could never have been extracted from any bed of depositum in the globe.

geneous

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geneous layers, that ought to be found placed on the great piked heights of granitic mountains. One single example of this nature would prove that there might be subterraneous fires, or focuses of volcanos, lower than the granite, or in the interior of this rock. But hitherto it has been sought in vain; notwithstanding that the focuses of several extinguished volcanos, which have been lately examined, appear to have been immediately on the old rock.

Let us now trace the principal elevations of this old rock in the Russian empire, and all the Northern Asia. The observations of later travellers have made it appear, that Mount Caucasus, which fills the space between the Caspian Sea and the Euxine, is one of the highest elevations of granite that exist upon our globe, regularly accompanied by those schistous streaks which always cover the sides of great chains, as well as the secondary and tertiary mountains that follow them; as shall be shewn hereafter when we come to speak of the mountains of Siberia. The knowledge we have of the mountains

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that form the Southern boundary of the Caspian Sea is less particular. But, to judge by the little we are able to learn about them, they are rather schistous and calcareous mountains, raised to considerable heights by the effects of subterranean fires, which seem also to have composed Mount Ararat (perhaps in contiguity to this chain) and which are not yet entirely extinguished in the mountains of Persia. These first Asiatic chains are only mentioned by the way, for fear of anticipating the particulars the public have reason to expect from the learned pen of Professor Guldenstœdt. It is necessary however to be more copious on those which Mr. Pallas himself explored.

A chain, a long time famous, but better known at present by the numerous metallic establishments formed there, and by the curious travellers that have carefully examined it, is that of the mountains of Oural, which the reverence of the neighbouring people has led them to call the centre of the earth, and which Strahlenberg reasonably enough makes the natural limit between Europe and Asia.

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Asia. The granite and the quartz here form only a narrow stripe which goes in a serpentine manner from south to north. Its greatest width is about the sources of the Yaïk and the Bielaïa, where it is reinforced by some high mountains detached from the chain, through which the granitic rock rises in the midst of the schistous stripe, especially on the western side. From hence it proceeds feebly along, and diminishing, particularly in height, as far as the heads of the Toura, often almost interrupted, sometimes overborne and covered by the schistous layers that accompany it. Then, magnifying afresh, it fills with very high mountains the space between the sources of the Kama and the Petschora on one side, and the waters that flow to the east to unite in the Tauda *. At length

* The Abbé Chappe d'Auteroche had reason for contradicting Ysbrandt Ides and Lange, in respect of the excessive height these travellers had attributed to that part of the mounts Oural which passes between Solikamsk and Verkhoturja. He is also very excusable for having supposed Siberia, or the plains beyond these mountains, less elevated above those of Europe than Strahlenberg asserts. The northern parts, through which the

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length it ends by gradual diminution, but always rugged with rocks towards the shores of

the journey of the French observer lay, are really low plains, covered with forests, and in many places marshy. But he himself allows, that the plain of Siberia rises towards the south; that is to say, towards the Alps which compose its frontier. And as this chain enlarges itself and rises more and more towards the east, the elevation of the plains of Siberia becomes thereby more considerable, and their declivity more rapid; which justifies the assertion of Strahlenberg. This situation of Siberia in an inclined plane towards the frozen sea, its exposition to the north and north-east winds, while those from the south are intercepted by the great chain, for the most part covered with perpetual snow, and those from the west by the Ouralian chain, is a most important cause of the climate of this country being so severe, which the elevation alone, or the saltness of the lands, to which our abbé would totally attribute the rigour of the frosts that here prevail, could never produce. As a proof of this assertion, we may refer to the environs of the foundery of Barnoul upon the Ob, sheltered from the north winds by a suite of mountains and forests which advance between the Tom and the Ob, where all sorts of garden-stuff, and even melons and gourds, succeed perfectly well in the open air; while, two degrees more to the south, the sides of the Altaian mountains, exposed to the north, produce nothing. The vallies of Selenginsk, and the neighbourhood of the

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of the frozen sea, where it forms the great promontory to the west of the gulf of the

river Abakan, are embroidered with flowers in the month of April at the foot of the mountains, to the north of which the frosts and snows prevail to the month of June. A part of our Europe owes perhaps the mildness of its climate to the mountains of Scandinavia and Scotland, which screen off the winds of the north, and to the ice of the north having a free outlet between Europe and America, to be drawn by the currents towards the tropics, the winds of the north being thereby less chilled and less detained in summer. On the contrary, it is these ices, which, being stopped by the North Cape and Spitzberg, have an influence over the climate of Northern Russia. The deserts of Astrakan seem, on the other hand, to owe the intense heat of their summer, which produces even plants proper to Persia and Syria, to their exposition to the winds of the south and south-east, and to the elevated lands which cover them to the north. It is nothing, likewise, but the north-east and south-west winds being reflected by the mountains of Oural and Caucasus which occasions the most piercing frosts there in winter, and which causes refreshing gales in summer. There is nothing in all this that obliges us to have recourse to the central fire, which is moreover of so little force that the bottom of the sea has not yet been warmed by it to the degree of its surface, as we are certified by repeated thermometrical observations made at different depths.

river

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river Ob; then it turns to the north-east, along the Arctic coasts, where, by means of a branch of the sea, it forms Novaia Zemlia; and then answers by steep rocks to the great northern chain of Europe; which, having traversed all Scandinavia in the shape of a horse-shoe, proceeds to fill the low lands of Finland with granitic rocks and other mountains, and seems on another side to continue from the north cape of Norway, by the marine chain of Spitsberg, perhaps filling the Arctic ocean with isles and breakers, to join, by the Pole, the northern and eastern points of Asia and North America: a continuation which becomes highly probable by its conformity to the laws which Nature seems to observe in the continuity of the mountainous chains of the globe; and renders all the attempts of the commercial nations of Europe to penetrate China and Japan by the way of the Pole exceedingly chimerical.

Towards the South, the Ouralian chain proceeds from the part where we have placed its principal force, continually lessening in its progress, as far as the parts beyond the

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Yaïk, to distribute itself in little concatenations of schistous mountains and hills of a secondary rank, which spread between the east and the west towards Southern Russia, the borders of the lake Aral, and the western branches of the great Altaian chain.

To proceed to the general idea of this latter chain, which makes a part of one of the most powerful systems of mountains that have ever been investigated on our planet. The great chain which borders all Siberia to the south, from the Irtisch to the eastern ocean, where the northern part of the great sea is but one of the branches of that grand system; the outlines whereof shall be given here according to all the intelligence possible to be procured, and this will be very different from whatever has been hitherto published upon it.

Let us begin by observing, that the mountains of our earth are not all distributed by chains diverging in different directions, and commonly, according to Bourguet, parallel to the meridian or the equator, or bisecting
2 each

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each other like the meshes of a net, or cohering in the form of a cross, or in shoots adhering to a common spine. All these opinions, of which the latter is most familiar to the Swedish mineralogists, are again framed upon the constitution of the country that gave them birth, without any adaptation to the general plan of Nature. There are systems of mountains whose branches or chains tend to several collected centres, or some common nave, which overtops all these chains in real height. Such seems to be that grand assemblage of mountains whose radii traverse all the interior of the continent of Asia in various directions, and which were the first habitable land. The form of the continent of Africa seems to indicate a different arrangement of mountains, but the interior of this part of the world is too little known to afford a certain judgement of it.

The means most commonly used for finding the greatest real elevation of Asia, and at the same time the surest method, is to ascend the courses of large rivers that fall into opposite seas, and trace their original sources.

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The Indus and the Ganges, which run to mix their waters with the Indian ocean; and the Hoang-ho, which, after crossing China, flows into the Eastern ocean, all take their principal sources in the tremendous groups of mountains to the north of the Indies, with which Tibet and the kingdom of Cachemiria are studded, and have been celebrated by every traveller. This then is the most elevated land with respect to all Southern Asia. It is hence that all those happy climates incline towards the tropic, and receive the influence of the torrid zone by the winds of the south. It is hence those chains of mountains depart which traverse Persia to the west, the two peninsulas of India to the south, and China towards the east. It is in the southern vallies of this antient region that we must find the first country of our species, especially the race of white men *, who
thence

* Notwithstanding the assertion of Mr. Pau, the race of negroes is not so easy a produce of climate as he and some others imagine. The abbé Demanet's Portuguese blackened in Africa is not yet clearly proved, and may probably owe their origin to the physical incontinence of these colonists, and the commixture of
their

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thence went in crouds to people the happy
climes of China, Persia, and particularly the
Indies :

their women with the negroes of the country. The black sperm of the negroes rests upon no better foundation; and the Æthiops animal, of which this author speaks so much, is only an occult quality and not an explication. Besides, it ought long ago to have been destroyed in the negroes of the southern isles and New Guinea, who frequently acquire a reddish wool without changing of colour as to the skin. The Moors, that for so many ages have inhabited a climate more burning than great numbers of Negroe bands, preserve nevertheless the distinctive characters of another race of men. And as Africa is not joined to Asia by any chain of mountains very elevated and entirely uninterrupted, these continents must, at the time of the greatest elevation of the seas in the first ages of the world, have formed two islands perfectly separate, one of which was peopled by the black race, transformed under the torrid zone by influences which operate from the most remote antiquity. It is not necessary to have recourse here to a base alliance of the human race, such as seems to have happened for producing the longimanus or quimmos mountaineers of Madagascar. It might be said, that the race of black men is the primitive stock of the species, and that the white is only a degeneration; since the animals and birds that are black often change to white, but the white hardly ever into black. Yet the production of white Negroes, not proceeding from the
Y 4
black,

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Indies: where, by the confession of all the world, dwelt the first cultivated nations of the

black, but a sort of albinos, and brunettes born of fair parents, would make against this opinion. Besides, the birds of light but diversified colours also change into black; real black leverets are born of the hares in the north, and the *ifatis*, whose fur however inclines so much towards white, that the greatest part of these animals turn white in winter. It is worth remarking here, that all the animals which are become domestic, both in the north and the south, are originally found wild in the temperate middle of Asia, excepting only the dromedary, both the races of which never come to perfection any where but in Africa, and is with great difficulty familiarised with the climate of Asia. The primitive country of the wild bull, the buffalo, the mouflon (from whom our sheep are sprung), the caper bezoarticus, and the *bouc étain*, which have mixed for producing the fertile race of our domestic goats, lies in the mountainous chains, which fill the middle of Asia and a part of Europe. The rein-deer abounds, and supplies the deficiency of cattle in the high mountains that skirt Siberia, and fill its eastern extremity. It is also found in the Ouralian chain as far as the 56th degree, from whence it has gone to supply the Arctic regions. The camel with two humps runs wild in the vast deserts between Tibet and China. The wild boar runs about the forests and marshes of the whole temperate Asia. The wild cat is sufficiently known,

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the universe; and where, perhaps, we ought to seek the roots of the primitive languages of

known, from whence our domestic race is sprung. Lastly, the chief stem of the domestic dog is most certainly derived from the jackall, naturally but little afraid of man, susceptible of attachment; and, according to Chardin, even of instruction, and sympathizing with the shepherd-dog, as was seen by that brought from Persia to the academy at St. Petersburg, in the year 1775. However, it is not likely that the race of our dogs is pure, but crossed from time immemorial with the common wolf, the fox, and perhaps even the hyæna; whence proceeds that great diversity in the make and size of our dogs; the greatest variety, brought from India in the time of Alexander, being probably the produce of the hyæna. The jackall, which is of a middle size between these approximate species, becomes in the domestic state the fitter for engendering with the tame animals of the other species. It is not to be doubted that such productions are real; since, under favourable circumstances, the dog, such as it is at present, has had young by a wolf in England, for proof of which see Pennant's *Synopsis*, p. 144. And for that with the fox in Mecklenburg, see Zimmermann, *Specim. Zoologiæ Geographicæ*, p. 471. to say nothing of the antient dog-wolves, &c. All these animals in subjection to man, being originally of the temperate Asia, seem to prove that the level of that continent was also the first country of the latter. Chance might

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of Asia and Europe. Even Tibet, the highest region of Asia, whose inhabitants relate, that they are sprung from an aboriginal race of apes, to which animal, moreover, they bear some resemblance, even Tibet was polished (according to their own traditions) by teachers come from India, and was in all probability no more than a colony that had wandered away in the first ages of savage life, like the greatest part of the nations of Asia, the colonies of Europe, and of the inhabitants of so many isles to the south of Asia.

On the other side, in tracing the origin of the great rivers which traverse Siberia to mix might have transferred our race into Africa, in an age when the plane of this continent was separated from Asia by great intervals of sea. And this new abode being totally in the torrid zone, the influence of so scorching a clime, during a succession of ages, might change the complexion of these transplanted people. Whilst in America, where moreover the human species seems less antiently established, situations altogether as ardent have not been able to produce the same effect; because perhaps mankind, finding there a chain extending from south to north, might successively change climates, or mix their races born in different latitudes, and thereby temper the effect of the torrid zone.

their

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their waters with the Arctic sea, of the smaller rivers which unite in the Amoor to repair to the northern part of the great ocean, and of the streams which flow to the west towards the great basins of the Tartarian desert, of which the lake Aral is the most considerable; above the sources of these rivers we meet the continuance of the Altaian mountains. All the Asiatic herdsmen agree, that the most elevated part of the Alps of Northern Asia is at the mountain Bogdo (in English, *Sovereign*) which forms the natural separation between the inimical hords of the Kalmucs and Mongols. From this mountain, the pikes of which rise far above the snows, and all the other mountains of Northern Asia, run two great and two middling chains, as from a common centre. That which goes to the south, under the name of Moussart, joins to the mountains of Tibet. A less chain, which bears the appellation of Alak *, runs to the west between the desert of the inde-

* Called Alac-Oula by the Kalmucs, and Ala-Taou by the Tartars. It signifies the variegated mountain or chain; a name adapted to the appearance it presents by its hills interspersed with deep and numerous vallies,

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pendant Tartare and Bougharia, communicates, by secondary ridges, with the extremities of the Ouralian mountains, and the great mount Oulou-Taou, which rises in the middle of the Tartarian desert, and at length loses itself about the mountains of Persia. A third chain, under the name of Khan-ghai, runs right to the east, between the region of Ortus or Barkol, and Mongolia, fills this latter with rocks and high mountains, then, under the changed name of Kin-ghan, divides the waters of the Amoor from those of the Hoang-ho, or yellow river; and at length concludes in the rounded chain that forms Korea, and in the breakers and isles situated near Japan.

Lastly, the fourth chain, and the principal continuation, is that which is known properly under the name of Altaï, and forms the frontier of Siberia from the Irtisch to the river Amoor. Its greatest elevation is situated out of the dominion of Russia. It goes first from the high mountain Bogdo, passes above the sources of the Irtisch, and advances, by an angle quite full of mountains
of

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of snow extremely steep and shaggy, between the Irtysh and the Ob; where the schistous mountains of the second order which surround it, and are in some places pierced by the elevations of granite, form the most important department of mines in the whole Russian empire. These at present supply immense riches in auriferous silver, promise much greater hereafter, and will prove inexhaustible in mines of copper whenever it is thought fit to work them. From hence the great chain proceeds, and touches at the lake Teletskoi, or Altain-koul, whence the river Ob takes its source by the confluence of several rivers and brooks. It seems afterwards to retire to embrace and unite the great rivers that compose the Yenisei, all surrounded by those high mountains, which there take the name of Sayanes, and continue without the least interruption towards the Baikal sea. Although this first range of granitic mountains, whose suite has been just described, and which form the natural boundaries of the Russian dominion, be extremely elevated, even to such a degree that the summit and brow of some of them rise

to

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to the region of the snows; one nevertheless sees, by the course of the rivers that compose the Yenisei and the Selenga, that the general plan of the soil goes gradually rising beyond this chain; and there actually appears above the sources of these rivers, besides the general elevation of the soil, a higher concatenation, parallel to the former, proceeding from a union with a principal branch of the Khan-ghai. Part of it runs between the sources of the Tschikoi, and the rivers that form the system of the Amoor; whence it produces, in conjunction with the ramification of the first branch which surrounds the whole body of the Baikal sea, the last continuation of that mighty chain which crosses the Eastern extremity of Asia; and which shall be taken notice of after we have considered the space between the large chains last mentioned, and the lofty alps of Tibet.

By the relations of travellers, especially those that have frequently accompanied the Russian caravans to Pekin, it is beyond all doubt, that this immense desert which extends

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tends from the confines of Tibet even to the frontiers of Nerchinsk, under the name of Gobi, or Cha-mo, is in reality no more than a plane of uncommon elevation, comparable to which we know of none except alone the plain of Quito *. A great part of the plains of Mongolia, between the Altaïan chain and that to which Mr. Pallas gives the name of Khan-ghai, as well as the little plains or vallies, in different parts, among these chains, are nearly at the same elevation above the level of the sea and of the plains. Those that make the journey to Pekin, perceive the country rising sensibly from the frontiers of Selenginsk (and the soil of that place is very high) as far as the mountain Khan-oula. They then have to ascend the steep declivity of this mountain; and, at length, with scarcely any descent, they enter the vast plain

* Africa must certainly have in its centre countries quite as elevated as this, surrounded and crossed by mountains, serving, like those elevated planes of Asia and America, as a nursery to the organic creation. And accordingly infinite species of animals are found quite peculiar to Africa, and which are not yet spread over Asia in the same climates; and vice versa.

of

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of Gobi; where they meet with only an even soil, without trees, very inconsiderable hills, some salt lakes, and very few springs, which lose themselves in the gravel, till they descend by the straits formed by the mountains, and steep declivities to the great wall; from whence the whole country sensibly inclines till they come to the plains of Pekin. It is also in the like elevated planes covered with gravel and flint, among which beautiful coloured stones are found; in such plains, which have been produced probably by the degradation and suppression of the old rock, that the great lakes Balkhache, Lop, and the Kokonoor are situated, as well as an infinite number of smaller reservoirs which concentrate several rivulets that run from the mountains that surround them, and prevent the discharge of their waters.

The astonishing elevation of all these deserts is not only proved by the gradation of the chains of mountains that surround all the middle of Asia, from whence flow the great rivers distributed over that continent, much below the aforesaid plains, though sufficiently

above

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above the level of the seas to determine their long course by the declivity of the continent: it is also demonstrated by the barometrical observations of the Jesuit missionaries, and other travellers, who have been upon the spot, no less than by the cold that prevails in so fortunate a clime, even in the summer months. Besides, all the lowest vallies of the mountains, that in a manner form the edges and steps of this immense height, demonstrate the elevation of their position by stunted and creeping shrubs, and other vegetable productions. It is too well known to need repetition here, that the alpine plants of Europe grow in the plains and vallies of Siberia, in all places that approach the grand chain. A circumstance still more remarkable is, that it is only in the neighbourhood of the Altaïan chain, that the fine plants and beautiful shrubs peculiar to Siberia, and in so great request by the foreign connoisseurs, begin. Several animals that shun the plains, and are consequently less inclined to dispersion, as the horse-tailed buffalo, the tiger, the marten, the red pole-cat, the civet-cat,

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the rock-rabbit, &c. have adhered to this
mountainous centre of Asia.

It is not in these elevated countries that we must seek for proofs of the assertion of the philosopher Bourguet, and resumed by the Count de Buffon, on the corresponding angles of mountains; which moreover admit of many exceptions in the granitic chains, and even often in the mountains of the second rate.

Behold here then a great extent of country crossed by mountains; which are infinitely above the plains of the continent, situated under parallels various enough to admit of the productions of both the North and the South, finding situations proper for their vegetation or life in the first ages of the world. If we suppose (as there is no reasonable room to doubt of it) that the level of the seas was anciently elevated enough for covering the horizontal beds of the continents which we find at present filled with marine productions; the centre of Asia must then have formed one great island, surrounded by
mountains,

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mountains, and forming as many great capes and marine chains as there are mountainous branches diverging from its centre. In supposing farther, that at the beginning this plane was nothing more than a simple granite; the decomposition which this rock daily undergoes by meteoric influences must in a short time have produced those heaps of gravel *, of rotten rock, and slime, which we see

* It is difficult to imagine that any sand was ever yet produced by a precipitation of the waters of the sea, as some moderns, and especially the Chevalier Linnæus, have maintained. Mr. Pallas is entirely of the opinion of the ancients, that every sand owes its origin to the spontaneous decomposition of stones, but chiefly of the granite. The enormous quantity of this matter upon our globe agrees very well with the probable universality of the granite in its interior. And certainly the deep and exceedingly ancient beds of sand and free-stone can be only derived from the decomposition of granite in the earliest ages. The granite, forming a great part of the bottom of the sea, must there continually undergo a decomposition rendered more easy by the salts it holds in dissolution, which naturally deepens the basin of the ocean by rendering it the ever-fruitful source of the sands which the waves throw upon the shores, and which the winds distribute over the lands. Pere Frisi, who takes the rolled flint, the gravel, and the sand, to

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see so extremely fertile in the Alps for the production of all sorts of vegetables.

The

be primordial ingredients of our sphere, because the friction of different stones, in his experiments, never produced such results as resembled them, did not attend to this natural decomposition of the generality of granites. Every channel or bed of a river strewed with rolled flints might have convinced him of the action of waters on detached stones. The great mediterraneous sands of Numidia and Tartary, which he alledges as proofs against the marine origin of sand, have been in part covered by the sea, as is proved in the third volume of the *Voyages of Professor Pallas*, speaking of the sandy ridge in the middle of the desert between the Volga and the Yaïk. The decomposition of the mountains of granite and spath of Selenginsk, whence the sands of the borders of the Selenga are derived, are a proof of the origin of this matter in mediterraneous places. Even the granitic chain of Siberia seems, by reason of the facility with which this rock crumbles to pieces, to have lost much of its height in comparison of Caucasus and the Alps of Europe. Almost all the granitic mountains of Siberia seem as if composed of masses piled one on the other, rounded by the circumjacent compression, and might readily present to painters and poets the fairest scenes of the labours of the giants of antiquity, heaping mountain upon mountain to make an assault on heaven. It was these detached granitic masses that appeared marvellous to Bourguet, [p. 245.] The
Count

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The chain above described, as insinuating Count de Buffon [Hist. nat. tom. ii. p. 31.] gives the explanation of the origin of those masses of living rock, or granite, that are seen scattered on the most lofty mountains, by making them to proceed from the beds of sand, which the waters have drawn successively, without cutting the part metamorphosed into rock. How could this ingenious naturalist avoid perceiving, if he made the observation himself, that those lumps of rock which compose the summit and the projecting points of mountains, are themselves the source of the sand, which they produce at their bases and on their surfaces by meteorising themselves? He himself observes, that no shells are found in granite and free-stone, although they are in the sands from which he thinks these rocks are formed. [Tom. i. p. 406.] Instead of perceiving a proof therein, that it is not the granite that is produced by the sand, but that this is a decomposition posterior to the former, he supposes that the sand can only petrify in a pure state. The famous Waller, in his Mineralog. vol. I. p. 426, agrees, that sand contains all the elements of granite, the quartz, the feldspar, the mica: and very judiciously observes, that the immense masses of granite cannot owe their origin to sand. The decomposition of granite is surely advanced by a saline principle, particularly in that of Finland and Siberia. The saltness of the waters, and of the soil in all the levels of Asia, can only be attributed to this principle of the granite; which may also have contributed to the first saltness of the seas.

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itself between the heads of the rivers Onon and Ingoda, and those of Tschikoi, and which is accompanied by very high mountains, continues without interruption to the North-east; and, separating the waters of the Amoor from those of the Lena and the Baikal sea, it throws a branch of mountains, mostly schistous, the whole length of the river Olekma, which traverses the Lena above the city of Yakutsk, and continues between the two Tonguskas, as far as the Yenisei, where it is lost in the marshy and woody plains which fill the space between these Ouralian chains. Farther on, the principal chain, very thick strewed with rocks, approaches the coasts of the Ochotsk, which it borders closely as it passes over the sources of the rivers Outh, Aldan, and Maia; and finishes by distributing itself into branches which spread between the Easternmost rivers of the Frozen ocean; besides two principal branches, one of which turns to the South, and runs over all Kamtschatka, in conjunction with the great marine chain of the Kurilli isles towards Japan, forming the steep coasts of that peninsula on the Eastern side, which correspond

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respond with another marine chain made by the new-discovered isles, distinguishable, as well as the former, and even Kamtschatka likewise, by very signal volcanos, and the frequent vestiges of subterranean fires, of which scarcely any traces are to be met with in the mediterraneous mountains of Siberia *.

The

* By evident traces of volcanos are meant those where the craters, the lava, the pumice-stone, &c. are distinguishable, such as are discovered in several parts of Europe. This does not destroy the probability that every schistous and metallic band of Siberia has felt the effects of volcanos, whose evident traces time may have destroyed. The high mountains, called the Puddings, or Breccia, which compose a great part of the Northern coast of that gulf which at present makes the Baikal sea, perhaps also the foil of the gold mines in the borders of Katharinenburg, indicate like efforts of Nature, and at the same time bear the mark of the highest antiquity. Discoveries may hereafter be made of more recent and more characteristic vestiges of ancient volcanos in other places of Siberia. Strahlenberg speaks of pumice-stones found somewhere about the borders of the Yenisei; but he mistook the scoria of the works of the ancient miners for it. Mr. Pallas in vain sought for traces of volcanos the whole length of that river, especially in the environs of the mountain, where he discovered that mass of iron, naturally malleable, intimately mixed, and as it were

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The other principal branch makes the great cape of the Tschouktsches, with its promontories and shaggy coasts that correspond, by the isles of St. Andrian, to a chain that terminates at the opposite point of America; and whose direction, according to all the intelligence we can procure, being parallel to the bearing of the coast of this continent (that is to say, tending from North-west to the South-east), totally destroys every probability of the paradoxical discoveries known under the names of de Fouca and de Fonte*. It is nevertheless certain, that notwithstanding this correspondence of the Northern points,

nourished with a vitrous matter, yellow and transparent, which is deposited in the cabinet of the Petersburg academy; the production of which is problematical, 1st, by its bulk, of above 1600 lb.; 2dly, by the pureness and ductility of the iron it contains, its intimate alloy of the vitrous matter; and, 3dly, a bark, which is natural to the mines of iron, and which seems to have covered the whole mass.

* To make room for these pretended discoveries, M. Buache makes the chains of the mountains of America turn in a manner contrary to probability, and of which there are very few examples on the whole surface of the globe.

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yet the distance between the two continents is a little more considerable than had been supposed, though much less than the partizans of the North-east navigation would have wished,

It has been already said, that the streak of the primitive schistous heterogeneous mountains, which accompanies the granitic chains over all the earth, and comprehends the quartzy and talky rocks mixed, trapezoidal, serpentine, the horny schist, spatic and horny rocks, pure free-stone, the porphyry, and the jasper, all stones split either into horizontal or perpendicular layers, or at least very rapidly inclined (the most favourable to the filtration of waters), seem, as well as the granite, to be anterior to all organized creation. A very strong reason, in support of this supposition, is, that the greatest part of these rocks, although their lamellæ be of the nature of slate, have never discovered to the curious observer any the least trace of petrifications or impressions of organized bodies. If any have been found, it has been most likely in the crevices of these rocks, where
such

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such bodies have been carried by a deluge, and afterwards incrustated by infiltrated matter; in like manner as the remains of elephants have been found in the vein of the silver mine at Schlangenberg. The marks by which several of these rocks seem to have undergone the effects of a very vehement fire, are the strong veins and lumps of the richest minerals, found principally in the streak which is composed of it, their immediate position upon the granite, and, above all, the passage, wherein it is often seen to change the granite into one of the other kinds. All this indicates a much more ancient origin, and far other causes than those which have produced the secondary mountains.

There appears a glimpse of certain laws in regard to the respective arrangement of this secondary order of ancient rocks, throughout all the systems of mountains we meet with in the Russian empire. The Ouralian chain, for example, all along its Eastern side has in very great abundance hornyschist, serpentine and talky, rich in veins of copper,

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copper, which form the principal accompaniment of the granite; and abounds in jaspers of divers colours, more outward than the former, and often interspersed with them; but composing connections of mountains entire, and filling very large spaces. On this same side there appears a considerable quantity of quartz in great rocks quite pure, as well in the principal chain as in the nucleus of the mountains of jasper, and even in the plain. Spatic and veined marbles intervene in many places. The generality of these kinds do not appear in the Western ridge of the chain, which is scarcely any thing but rock, mixed with solid free-stone, and clayey, aluminous, and phlogistic schists. Veins of gold mines interspersed, rich mines of copper in veins and chambers, mines of iron and load-stone, in heaps, and in whole mountains, are the appendages of the Eastern schistous streak; while the Western has only mines of iron here and there, and seems generally very poor in metals. The granite of the chain that borders Siberia is covered on the side that we know with horny rocks of the nature of gun-flints, sometimes

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sometimes verging towards the nature of fine free-stone, and schists extremely metalliferous of different composition. The jasper is only in streaks, or oblique plains, which is very rare in the Ouralian chain; but prevails in the greatest part of Siberia, excepting only that part of its chain that passes near the sea of Ochotsk, where the jasper begins afresh in rows of mountains, like those of Oural. But, as this rock here makes the Southern side of the Siberian chain, and as we know no farther of its length on this side, it may be that the jasper is as abundant there. However, more researches and observations must be made before any thing certain can be established on the respective order established in these rocks.

We can speak more decisively on the secondary and tertiary mountains of the empire. And it is from these, from the nature, the arrangement, and the contents of their strata, from the great inequalities and the form of the continent of Europe and Asia, that we are enabled to draw with greater confidence some lights upon the changes that have

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have happened to this habitable earth. These two orders of mountains compose the most antient chronicle of the globe, the least liable to falsification; and, at the same time, their character is more legible than that of the primitive chains. They are the archives of Nature, antecedent to letters and the traditions of remotest ages, the investigation of which was reserved for our scrutinizing times. We may make comments upon them, and bring them to light, but they will not be thoroughly understood for ages to come.

Throughout the extent of the vast dominions of Russia, and indeed of all Europe, attentive observers have remarked, that the schistous band of the great chains is generally found immediately covered or in contact with the calcareous band. This latter forms two orders of mountains, very different in their height, the situation of their layers, and the composition of the calcareous stone of which they consist; a difference very evident in that calcareous band which forms the western connexion of all the Ouralian chain, and whose plan extends through all the flat country

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try of Russia. The same thing would be
observed to the eastward of the chain, and in
all the extent of Siberia, if the horizontal
calcareous layers were not covered by poste-
rior depositions, insomuch that no more than
the most saliant angles of the band appear
upon the surface *, and if this country were
not

* This also explains why marine petrifications are so rare throughout the plains of Siberia, and are only found in abundance on the borders of the Frozen sea, where the horizontal calcareous and clayey strata are above the earth; why no chalk is found in Siberia; and what is the reason that the gun-flint, so common in Russia and Europe, should be there so extremely scarce. Mr. Pallas was convinced by repeated observations, that these latter are produced of the clay found in the calcareous or ferruginous beds. He found masses of this gun-flint all marked in such a manner as to shew that it was done by the larves of the ephemeris fly. He saw in some places all the gradations of the black clay till hardened to the nature of the gun-flint. He is in possession of masses of those petrifications called fungitæ, very common in the fields where that flint is found, and which are a sort of spheroidal millepora, whose outside is perfectly agatified, while all the interior is friable and calcareous. These agatified fungitæ may be cut in flat transparent pieces, or perforated with small pores. Some gun-flints of Europe, which are destroyed in the air
and

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not too recently cultivated, and the soil too little turned up by the various operations common to industrious men in countries long inhabited. What will now be said on the two orders of calcareous mountains relates chiefly to those which are to the west of the Ouralian chain.

This side of that chain consists, for fifty versts in breadth, of solid calcareous rock, of an even grain, which one while contains no trace of marine productions, and in other places only slight and unfrequent impressions. This rock rises into mountains of a very considerable height, irregular, steep, and cut into deep vallies. Its layers, generally thick, are not upon a level with the horizon, but inclined much towards it, mostly parallel to the direction of the chain, which is likewise for the most part that of the schistous band; whereas on the eastern side the calcareous beds are, with regard to the chain, in a direction more or less approaching to a right

and acquire a cretaceous coat, are probably derived from a calcareous clay. None of this sort are found in Russia, except in the cretaceous mountains of Southern Russia.

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angle. In these calcareous mountains are frequently found grottos and caverns very remarkable as well for their extent as for the beautiful stalactical congelations and crystallizations with which they are adorned. Some of these grottos cannot be attributed to any other cause than some violent overturning of the strata; others seem to owe their origin to the rushing of subterraneous streams, which have softened and worn away that part of the rock that was most susceptible.

Leaving the chain, we perceive the calcareous beds rapidly tending to the plane, taking a horizontal position, and becoming abundant in all manner of shells, of madrepora and other spoils of the ocean. The same are every where met with in the lowest vallies at the foot of the mountains (as in the environs of the river Oufa); the whole extent likewise of Great Russia is filled with them, appearing no less in the hills than in the flat countries: sometimes solid, and as if sown with marine productions; at others altogether composed of shells and broken madrepora, and that calcareous gravel which
is

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is always found in those latitudes where the sea abounds with such productions; lastly, sometimes in chalk and marle, and often intermixed with layers of gravel and rolled flint.

So soon as, from the marshes of Ingria which form towards the Baltic a sort of gulf in low lands, we begin to ascend the elevated soil of Russia, whose declivity makes what is commonly called the Mountains of Valdai, we continually meet, almost at every step, with antient traces of the sea: at first in a country intersected with channels, which has visibly suffered from an inundation of the greatest violence, or rather by the torrent of some enormous body of water; then in perfect calcareous beds that can have been produced by nothing but the deposition of a tranquil sea, and which the traces of its rivers have drained. These are terrene layers of depositum, strewn with blocks of granite detached from their original rock; immense banks of rolled flints and gravel, mixed with fragments of calcareous stone, petrifications broken or changed into gun-flint, and even

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the bones of animals. A similar overthrow of original beds, and especially of calcareous banks, has been observed as far as the neighbourhood of the lake Onega, where the mountains, continued from the Lapland and Swedish Alps, begin to rise. It is observed in all the circumjacent country of the Gulf of Finland, where, generally speaking, the less solid beds are carried above the old rock, too fixed itself to be drawn along with it. It is sufficient to cast a glance of the eye over the map, to see in that great number of lakes between this Gulf and the White Sea, in the isles, the rocks, and the broken shores of these latitudes, the effect of a deluge that has run that way. The conclusion of this essay will suggest that the Baltic and the White Sea, those great breaches of the Continent, may themselves be looked upon as excavated by the same violence.

Farther on, in the lands where the calcareous layers have not been deranged, the observer every where meets the most complete conviction, that these beds, sometimes of little depth, sometimes accumulated in banks,
forming

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forming hills either insulated or coherent by little chains, as well as the clayey layer which is generally found beneath the calcareous plane, and quite as abundant in marine productions, have both of them formed, in the first ages of the world, the bottom of a deep ocean, which could not have produced these depositions, originally marine, and without any mixture of remains of terrestrial animals, but through the course of a long succession of ages. It is above all the clayey stratum, whose depth in these parts is not explored, and which seems a continuance of a part of the schistous band of high chains, which must have cost Nature many centuries, and which proves, by its petrifications, that the sea must have covered it to a very great depth *. This same

* It is highly probable, that the origins of the Ammonites and the Belemnites (concerning which the naturalists dispute whether they be of marine and animal origin, or a native fossil substance) are still unknown to us only because they are incapable of living any where but at a great depth in the earth. The quantities of them found in the beds of clay, lower than the calcareous beds, are an indirect proof of it. The question has been often agitated, Why the petrifications found

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same clayey bed is the most general, and the richest depositum of pyrites; which must generate from the putrefactive decomposition of an immense quantity of marine animals, zoophytes, and sea-weed, the materials of which they comprehend, in all the gulfs of the ocean, because shells are found incrusted and cemented with them, as well as masses the configuration of which can only be attributed to the motion of the waves. The abundance of these pyrites in black and flaty

in the calcareous mountains of Europe are for the most part originally from the Indian seas? The supposition itself appears to be false. The productions thought peculiar to remote seas are likewise in the seas of the North, but exist only in abysses, because their existence seems to demand the pressure of a great body of water. Such are, among other things, the anomia (called also parrots beaks), sea palms, or encrinia. Besides, the Mediterranean produces in its abysses the greatest part of the productions collected in our calcareous beds. The reason why the North sea furnishes us with so few, may be from the land it has lost by the deluge of which mention will be made by and by, of which also the shallowness of these seas at a great distance from the shores is a consequence, whereby they are at the same time rendered so little fertile in corals, which require a rocky bottom and considerable depth.

clays

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clays is so prodigious, that they are sometimes seen to exceed in quantity the clay that contains them. But this abundance of a mineral, inflammable by humidity, joined to the considerable beds of bituminous and carbonial schists, ordinarily found stratified in the same bed of clay, leaves us in no doubt concerning the derivation of volcanian eruptions, especially those which happen in the basin of the seas of the same bed : a theory too well supported upon the best observations of different countries, to admit of its being ranked in the class of hypotheses.

From the consideration of these calcareous and clayey beds, it follows, that all the country, which was one day to become the patrimony of a powerful nation, the field for the display of the vast and creative genius of PETER the Great ; and for the august KATHERINE II. to become his illustrious successor in rendering millions of human creatures happy, and thereby to be admired by all the nations of the earth—that all these vast plains of the Russian empire were formerly—the bottom of the ocean ! We have

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moreover advanced, with respect to the granitic chains, and the elevated grounds formed of the old rock, which could never have been surmounted by the sea (whereof there is no visible trace), as the Count de Buffon supposes. But these elevated grounds, and these high chains, have always been isles and continents, much less in extent than those of the present times, but inhabitable by animals and terrestrial vegetables. It remains to find out the causes which have sunk the level of the seas so as to uncover this vast extent of land, which at present forms the plains of continents; which have left ashore those enormous banks of marine shells, and raised a part of them into high mountains, whose elevation is too prodigious to permit us to believe that they were so formed under the waves of the primitive ocean. Here, perhaps, we are to combine the successive effects of volcanos and other subterraneous powers with those of a deluge, or of repeated overflowings of the sea, to give the most probable reasons for the changes that have undoubtedly happened to our earth. We must unite together several modern hypotheses,

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theses, but not attach ourselves to a single cause, as has been done by almost all the authors of the various theories on the subject of the globe,

Previous however to the idea of such a composite hypothesis, which seems conducive to the explication of all the principal difficulties that concern the actual state of the earth, it is necessary to say something on an order of mountains, most certainly posterior to the marine beds, since these latter generally serve for their base. No naturalist hath hitherto taken any notice of a suite of those tertiary mountains, that are the effects of the most modern catastrophes of our globe, so distinguished and so considerable as that which accompanies the whole production of the Ouralian chain on the Western side. This suite of mountains, for the most part composed of free-stone, reddish marle, interspersed with beds diversely mixed, forms a chain, separated on all sides by a valley more or less large, from the band of calcareous rock, spoken of before. Furrowed and intersected by numerous vallies, it rises above

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a hundred fathom in perpendicular height, expands towards the plains of Russia in hills, which separate the rivers by accompanying generally their Northern or Western bank, and, lastly, degenerates in sandy deserts, which fill great spaces, and extend chiefly in long bands parallel to the principal ridges that follow the course of the rivers. The largest body of these tertiary mountains is nearer the primitive chain through all the government of Orenburg and Permian, where it consists principally of free-stone, and contains an inexhaustible fund of mines of copper, some sandy, some clayey, and others such as are commonly seen in the horizontal beds. Farther towards the plain are suites of hills of marl, which abound as much in gypsous stones as the others in copper ore. There is no need to enter into the particulars of these, which are the indications of saline springs; but it must be observed of the former, which abound the most, and of which the highest elevations of the planes, even that of Mosco, are formed, that they contain scarcely any traces of marine productions, and never entire heaps of those bodies,
in

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in such manner as a sea at rest for many ages consecutively might have accumulated them into calcareous banks. Nothing, on the contrary, is more abundant in these mountains of free-stone, stratified on the ancient calcareous plane, than trunks of trees entire, and fragments of wood petrified, and often mineralised by copper or iron; impressions of the trunks of palm-trees, stalks of plants, reeds, and some foreign fruits; and, lastly, the bones of land animals, so rare in the calcareous beds. Petrified wood is found even in the sand hills of the plain; it is gotten likewise, not to mention other places, from the sandy heights in the borders of Syfran, on the Volga, changed into very fine hone, which has preserved even the organical texture of the wood, and highly remarkable for the evident traces of the gnawing worms that attack the bottom of ships, piles, and other timbers, laid in water, and whose proper origin is from the Indian sea.

In the same sandy, and sometimes slimy, depositums, are interred the remains of the large animals of the Indies, those bones of elephants,

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elephants, of rhinoceroses, of monstrous buffaloes, which are frequently dug up in great numbers, and which are the admiration of the curious. In Siberia, where they have discovered along most of the rivers these remains of foreign animals, and even ivory, well preserved, and in such great abundance, that they make it an article of commerce : in Siberia is also the most modern bed of sandy slime which inhumes them ; and there is no place where these foreign relics are so frequent as in the parts where the great chain, which prevails over all the Southern frontier of Siberia, shews some depression, or some considerable aperture.

These great bones, in some places scattered, in others amassed in skeletons, and even in whole hecatombs, considered in their natural site, was what chiefly convinced Mr. Pallas of the reality of a deluge that had happened on our earth ; of a catastrophe, the probability of which, he confesses, he could never conceive till he traversed these regions, and had ocular demonstration of every thing he could desire,

in

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in proof of that memorable event *. An infinite number of these bones, laid in beds mixed with little calcined tellinæ, bones of fishes, glassopetræ, wood charged with ocre, &c. proves sufficiently that they have been transported by inundations. But the carcase of a rhinoceros †, found with the skin entire, the remains of the tendons, the ligaments and cartilages, in the frozen lands near the banks of the Viloui, is another convincing proof that it must have been a most violent and rapid inundation which formerly bore such carcases towards these frozen climes, before corruption had time enough to destroy their softer parts. It were to be wished, that some inquisitive observer would pervade the mountains that fill the space between the rivers Indighirka and Kolyma; where, according to the reports of the hunters, similar carcases of elephants, and other gigantic animals, still cloathed with their skins, are frequently seen.

* See the paper printed in the xviith volume of the New Commentaries of the Imperial Academy of Petersburg.

† The parts of which that are in the best state of conservation, Mr. Pallas deposited in the cabinet of the Academy of Sciences at Petersburg.

AFTER

filled with white colored filling, bones of Indian origin of these bones. In beds of a part of the mammoth bones.

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successively broke out in different parts of the globe. These ancient volcanos, the very vestiges of which have perhaps been destroyed by the revolution of ages without number, overturned the beds already consolidated by time, under which their explosions were made, variously changed through fusion or calcination (by the active violence of their fires) the matters of these beds, and produced the first mountains of the schistous band, which partly corresponds with the beds of sand and clay of the plains: as well as those calcareous mountains, the rock of which is solid, and for the most part without any traces of petrifications. Hence, in some measure, we may conceive those cavities, channels, and cracks in different directions, to have been produced in the beds, filled in succeeding ages by the infiltration of quartz, spats, clays, phlogistic matters, &c. that are every day explored under the names of masses, stræ, or veins. These operations of volcanos have continued in various places, especially in the proximity and at the bottom of the sea, even to our days. It is by them that new islands have risen from the depths

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depths of the ocean. It is probably these that piled up all the enormous alps of Europe, formerly rocks of coral and banks of shells, as they are still found in the seas adapted to these productions, and whose clayey mud must always abound in pyrites. By these calcareous accumulations, and the clayey precipitation, which mechanically filtered itself lower down, the bottom of the sea continually augmented; the calcareous strata rose to different heights, varied in their material composition, according to the situations the most favourable to the production of the several kinds of these living beings; or carried in the direction of the currents which transported certain species to certain latitudes, in the manner we perceive them on every coast. The waves constantly brought light and small bodies towards land. On the other hand, the lands produced upon the mountains, by the decomposition of granite and other stones, as well as by the destruction of animals and plants, together with the ruins of rocks washed away by torrents, augmented the shores, and extended by degrees the limits of the ocean, which often some volcano forced

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forced again to retire, by lifting up the bottoms of the shores. But this diminution of the seas, joined to the probable consumption of the waters, would not have been sufficient in millions of years for leaving dry the horizontal marine beds; which we are astonished to find in our hills that abound in petrifications, remote from any seas, and for giving our continents all their extension. Therefore, after a good extent of country, at the foot of the ancient chains, was already well stocked with animals, well covered with forests, there must have happened some convulsions of the globe, which, by prodigious eruptions in the greatest depths of the seas, might have raised and driven the waves so as violently to deluge a great part of the countries already inhabited, and even mountains of no small elevation; augmenting, at the same time, the continents by depositing the matters mixed with its troubled waters; perhaps opening also immense caverns in the interior of the globe, which might swallow down a part of the ocean*, and abate its

* See *Histoire de l'Academie de Paris*, 1716, p. 14, & seqq. Buffon, *Histoire Nat.* vol. I. p. 365, & seqq.

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level nearly to that point which it has preserved throughout the ages of the history of mankind.

This idea, which is by no means novel, has appeared to some authors dissonant to probability, from no other reason than because they have joined it to a false supposition, that the sea must in the beginning have covered even the very highest mountains, which has been proved above to be incompatible with the actual state of the primitive elevations. A mass of water necessary to equal or to surpass such heights over all the surface of the globe, certainly could not find space enough for its content in the interior of this sphere, even supposing it was all excavated. The sea could never be able to cover any greater height than the calcareous hills of the plains, the highest of which cannot be estimated at more than an hundred perpendicular fathom above the actual level of the seas. All the calcareous Alps that exceed this height have doubtless been raised by the action of subterraneous eruptions.

More-

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Moreover, the sea being at present so high upon our globe, it will not be against probability to suppose it at that time swelled by enormous submarine eruptions, in conjunction perhaps with other natural causes (as hurricanes, for example, and the combined effect of tides) swelled, to such a degree as to roll its waves above the highest lands at that time inhabited; which by their opposition might still augment the violence of a sea inclosed betwixt them and the power that raised it. Do we not see the tide, whose mean height is not above fifteen feet, by the restriction of Streights, the opposition of Continents, and other causes, rise with vehemence to fifty, to a hundred, and even to two hundred feet? Or, to conclude of great things from small, have not the inhabitants of Petersburg seen the waters of their Neva, swelled in a few hours * by winds in a certain direction, to the height of two or three ells, deluge the city, and produce mischiefs surprizing for a cause so poor in comparison

* On the 5th of November, 1711, on the 1st of November, 1726, on the 12th of October, 1727, &c. but, above all, on the 10th of September, 1777.

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of the violence of the irritated sea? Have we not also recent examples of terrible inundations of the ocean, caused by earthquakes, at Peru and the latitudes of Kamtschatka?

M. de Jussieu has judiciously concluded, from the weeds and plants of the Indies imprinted in the strata of Europe, that the inundation which deposited them in these beds must have come from the South, or the Indian ocean. The same direction is proved by the remains of terrestrial animals, which live only between the tropics, heaped together even in the Arctic lands. If then there exist in the Indian ocean any indications of subterranean craters, causes of sufficient energy for producing such a catastrophe; if the traces of the deluge effectuated by these causes agree with the centrifugal direction of the seas driven from such focus; then this point of our hypothesis will acquire additional strength. But is any thing more known than the volcanos that abound in all the clusters of islands in the Indies, from Africa to Japan, and the lands of the South Seas, and the vestiges of others that are extinct?

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Even those which still subsist in those latitudes, are the most powerful and the most furious of the universe. The generality of the naturalists that have discoursed on the physical geography of the earth, agree in considering all these isles as raised upon the immense vaults of one common furnace. The first eruption of these fires which lifted up the bottom of a very deep sea, and which perhaps at one single effort, or by shocks that closely succeeded each other, gave birth to the isles of the Sound, the Moluccas, a part of the Philippines, and the lands of the Southern ocean, must drive on all sides a mass of water that exceeds imagination; which, striking against the barrier which the continued chains of Asia and Europe opposed to it on the North, and impelled by new floods that succeeded, might have caused subversions and breaches of enormous magnitude in the low countries of these continents, sweep away the banks before them and the superior strata of the first lands, and, by surmounting the less elevated parts of the chain, which forms the middle of the continent, carry and depose upon the opposite declivities these

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spoils mixed with the matters with which the eruption had already charged the waters of the sea, there inter without order the ruins of the trees, and the large animals that were comprehended in the desolation, and form the tertiary mountains, above spoken of, and present new land to Siberia by these successive depositums; lastly, by flowing from the side of the pole, with the whole mass of waters which yet covered the plains, and which the diminution of the general level, by the caverns then open, must draw with it, compose inequalities, vallies, channels of rivers, lakes, and the great gulfs of the Northern ocean, deranging in its way the oldest beds, and still carrying with it sufficient quantities of heterogeneous matter for filling up a part of the depths of the Northern sea, and causing the shallows of its coasts.

By considering the great gulfs which wash Asia on the South, as inroads made forcibly by the waves of the sea, we shall give a more plausible account of them than if, with the count de Buffon *, we should attribute some

* Histoire Naturelle, tom. ii. p. 114. & seqq.

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of these breaches to the imperceptible effects of a constant motion of the seas from East to West. At the same time we shall have the explanation of the other eruptions of the sea, which mark the direction of our deluge, diverging from the common focus, placed above in the seas of India; as the sea of Okhotsk and of Pengina, the gulf of Persia, the Red Sea, the Mediterranean, with the Adriatic, and the Euxine, the Caspian Sea, the Baltic, with the gulf of Bothnia, and the White Sea, which are the most considerable in the universe. These cannot be attributed to this single movement of the ocean, which never could have been able to act in so many and such opposite directions. We here likewise see the probable origin of the great Southern Promontories of the continents, and a reason why the soil of the Slope of Asia to the South of its greatest elevation, and that of America to the East of the Andes, is infinitely less than on the opposite coasts; the floods of the deluge having corroded these continents on their approach, and transported the earth to augment with it the plains beyond the mountains. By

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what miracle has Africa, which has no gulf on its eastern side, remained exempt from this destructive effect of the ocean, if by this almost insensible movement it might have been affected by it to the degree the count de Buffon imagines? Why should not Africa have suffered from it, exposed to it as she is from her entire situation in the torrid zone, where the force of the general current is the greatest? The latitudes which seem to this celebrated author the wrecks of continents carried away by the sea (even in America) may be with much greater reason called lands brought into being by the fire which glows at the bottom of these seas, and which perhaps has a communication through all the marine chains of the great sea of the Indies.

It must be then that DELUGE, of which almost all the antient people of Asia, the Chaldeans, the Persians, the Indians, the Tibetans, and the Chinese, have preserved the tradition, and fix it, within a few years, at the epocha of the MOSAIC DELUGE. Europe and the low lands of Asia have since
un-

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undergone considerable changes by other inundations; some proceeding from similar submarine eruptions, others owing to the sudden effusion of vast Mediterranean seas, as perhaps of that which at present bears singly that name, and of the Euxine *, which left
at

* The idea of the indefatigable Tournefort, and of the count de Buffon, on the antient state of the Euxine and its communication with the Caspian Sea, is daily more and more confirmed by the observations of travellers. The phoca, several sorts of fish and marine shells, which the Caspian Sea possesses in common with the Euxine, render this antient communication almost indubitable; and these same circumstances likewise prove that the lake Aral was formerly joined to the Caspian Sea. Mr. Pallas, in the third volume of his travels, has traced the antient extent of this sea over all the desert of Astrakan and beyond the Yaïk, by that appearance of coasts with which the high plains of Russia border this desert, by the state and fossil productions of this antient shore, and the dirty slime, mixed with calcined marine shells, which covers all the surface of the desert itself. We find, in the description of the Ukraine by Gillaume le Vasseur sieur de Beauplan, [à Rouen, 1660, quarto ed. p. 9.] a passage that attributes the same appearances to the plains of Borysthenes. A modern traveller [Dr. R. Chandler, Travels in Asia Minor] thinks that the sea formerly extended as far as

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at the same time vast slimy plains adry. Others, in short, may be attributed to irruptions of the sea, and to the submerſion of the low lands which were ſeparated from it by natural mounds. To ſay nothing of the ſmaller partial volcanos of no great depth; the effects produced by torrents and earthquakes, the land gained from the ſea by means of winds, waters, vegetation, &c. which would render theſe obſervations too prolix, and be altogether unneceſſary, as ſuch particulars are to be found in ſeveral writers commonly known.

This hypotheſis, after all, which is no other than a compoſition from what ſeveral

the ſources of the Mæander, and formed a gulf between the mountains of Meſſoghis and Tauris. Others have found recent traces of the ſea in the plains of Aſia Minor and Perſia, and upon the Danube at a great diſtance from the actual boundaries of the Euxine and Caſpian. The antient traditions about the ſubitaneous eruption of the Euxine over the Propontis, which Tournefort has ſupported by his obſervations, ſeem in all reſpects more plausible than the opinion which ſuppoſes the antient ſtrait between the Caſpian Sea and the Euxine to have been dried up by the accumulation of ſlime from the rivers.

great

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great men have thought upon this subject, is not given as a system exempt from every difficulty. But it may be advanced, that the variety of the means employed by Nature in forming and deranging the mountains, and changing the surface of the earth, is too evident to be accounted for by any hypothesis attached to one alone, or to a small number of these means. On the contrary, by admitting all those of which we behold the indubitable traces on our globe, the monuments of the catastrophes of which the histories of men and the great code of Nature have preserved us, we must approach the nearer to probability; the only point of perfection to which we can attain in hypotheses which are incapable of demonstration. It appears evident, in a more especial manner, that no cause, more natural than that admitted in these observations, could be imagined, for accounting for the universal deluge, and the several less general inundations marked in the traditions of various nations. But this supposition is by no means adapted to flatter the luxurious tranquillity of kingdoms and people established on fertile plains,
since

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since the slender effects of submarine volcanos in certain latitudes, the instances of which are handed down to us in the pages of history, and the sad effects of which we still behold, afford us a suggestion to dread more terrible and fatal to whole hemispheres at once. Happy then those inhabitants of mountains, whom Nature seems at present to have treated ill by placing them among the rocks of Alps. They will be the new nurseries of the human race, and, conquerors without carnage, the plains now washed by the waves will become their domain.

But it is in a manner impossible to take leave of this awful subject without endeavouring to turn it to a still more important account.

THEY say, that a few days before the destruction of the temple of Jerusalem, a voice was heard from the recesses of the Holy of Holies. LET US QUIT THE PLACE! LET US QUIT THE PLACE! The same exhortation arises here; not on so small a motive as the ruin of a temple, but the dissolution of a world.

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world. Yes ; from the bosom of this crumbling world, from the collision of clattering elements we hear a voice calling out, LET US QUIT THE PLACE ! LET US RUN FROM THIS WORLD ! Let us give our hopes a more solid foundation than a vanishing earth and perishing matter. Let us fix them to the rock of ages, whose foundations are the everlasting hills. And then,—let the heavens pass away with a great noise,—let the elements melt with fervent heat,—let the earth also and the works that are therein be burned up,—let the universe perish,—let Nature perish,—our felicity is above all catastrophes !

END OF THE THIRD VOLUME,



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*** In the THIRD Volume, the first plate represents a Samoyede repast: the method of killing the rein-deer, whose bones they eat quite raw; and their manner of hunting the wild deer, for forcing them to come within reach of the hunters that lie in ambush. ---The other plate represents an Oriental Islander sitting in his cave, cloathed with the skins of the sea-dog, and covered with a wooden hat in shape of a duck's bill. In the perspective is one of the islands, with a volcano upon it.

In the First Volume, the *second* plate is a Tschouvashe Funeral, and should be placed opposite to p. 102.

E R R A T A.

P. 3. l. 9. r. "the different"---P. 14. l. 7. r. "Since the conquest of them"---P. 15. l. 10. r. "government"---P. 17. l. 12. r. "uninhabitable"---P. 37. l. 2. r. "chiefly on the bulb of wild lilies,"---P. 38. l. 10. r. "a Toubinzian"---P. 49. l. 8. r. "As-Yareis"---P. 64. l. 5. r. "Nertschinsk"---P. 67. l. 7. r. "smelting" l. 23. r. "Daurians"---P. 81. l. 6. r. "Mandshoure"---P. 97. l. 6. r. "Kofacs"---P. 103. l. 22. r. "in former times"---P. 105. l. ult. r. "roots of various sorts of lilies,"---P. 120. l. 9. r. "Kratscheninikoff and Miller"---P. 143. l. 20. r. "national"

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